

# The Churchman.

SATURDAY, NOV. 9, 1878.

At the late missionary conference in New York, the Bishop of Western New York paid a glowing tribute to George Whitefield and to John Wesley. More recently, at a reception tendered him by the Methodist ministers of New York, Dean Stanley spoke in warm eulogy of John Wesley, whom, indeed, he had already honored by causing his monument to be erected in Westminster Abbey. These utterances of two distinguished Churchmen, speaking from very different standpoints, ecclesiastically, have great significance. They may well suggest to intelligent, earnest, thoughtful Methodist ministers the question, why do they occupy a position different from that of John Wesley? If he declared again and again that he would never leave the Church of England, and perseveringly lived up to that declaration, why should they not return to his position? Are not the evils of their separation sufficiently apparent to demand of them that, as right-minded men, they heal, so far as in them lies, the divisions existing in the Church? We know very well that there are very many in the Methodist ministry who do not care for these things, but we know also that there are many large-hearted and educated and thoughtful men in it, and to them we appeal to return to the noble position occupied so grandly by John Wesley.

## CARDINAL CULLEN.

The great Irish cardinal has at length found an end of "life's fitful fever." He died very suddenly, October 24th, and, as it would appear, of what physicians call *angina pectoris*, or a spasm of the heart. Of course this may have been the result of other causes; but it looks as if the heart had been made to undergo more tension than was its legitimate due, and the muscle at last gave way. The celebrated Baptist, Robert Hall, is said to have died somewhat in the same manner, from over exertion of the heart, and the organ, on examination after death, was found so broken down in fibre, so soft, that a surgeon could penetrate it with his finger. The cardinal had an anxious and checkered career. He was not an Irish choice for a bishopric, native Irishman though he were, born in the County of Carlow, April 27th, 1803. The usual number of names, as recommended to the pope, appeared before his holiness—the names of three gentlemen esteemed Dr. Cullen's decided superiors. But his ecclesiastical majesty rejected every one, and, *mero motu*, as they say of monarchs, appointed Dr. Cullen. The pope knew whom to count on, under any and all circumstances, and he was never, probably,

disappointed a single time. A more thorough, straightforward, unfaltering Ultramontane never acted under Italian auspices. He even carried his loyalty to such an extreme that he adopted popish science as well as popish theology, *usque ad apicem*—as was said of the adoption of creeds in fargone times. Few, most likely, among, the sturdiest votaries of the popedom will now stand up to vindicate the Ptolemaic system of astronomy. But Cardinal Cullen could and did, without flinching; though very many esteemed him as adventurous, as if he had pledged himself to the dogmatic accuracy of an Irish bull. He would not even accept the allowance of Paul V., pope from 1605 to 1621, about the times when Galileo was summoned before Romish tribunals and accused of heresy, because, forsooth, he contradicted Scripture, which declared that the round world was so sure that it could never be moved. Paul allowed the Copernican system to be taught, not as a reality, but as a scholastic supposition. Still the brave cardinal wanted no such charitable license. He was so thoroughly transubstantiated intellectually, that he did not hesitate to publish his views and to make a challenge to the human senses for their verification. The senses, he contended, showed beyond dispute that the sun moved, and not the earth. The senses, too, he affirmed contradicted flatly the fables of modern astronomers about the enormous magnitude of the sun, when they reported it as no bigger than a dinner-plate! Beyond a question, the cardinal would have berated us full roundly if we had told him the senses assured us that the wafer in the Eucharist was nothing but bread, even after its consecration, and that the senses in that case too might be properly relied upon. Nevertheless, we are so dull of comprehension that, for our very life, we cannot understand how the senses—if qualified to determine the material character of such an immensely distant object as the sun—cannot also determine the material character of a eucharistic element, close at hand. More especially as in the former instance we have but one sense to guide us, and in the latter two—touch as well as sight. But we suppose our senses, and our reason too, must be given up freely to the popedom, or we can never reach its broad exactions and its unqualified approbation. Nay, and our consciences as well; since Bellarmine went so far as to affirm that if the pope were to declare virtues to be vices, and vices to be virtues, there was no resource but to obey (Sall's "True Catholic and Apostolic Faith," edit. 1840, p. 324). A maxim which sanctioned the king-killing of days gone by, and may now be experiencing a revival; since we see

that not an emperor of Protestant Germany alone is likely to suffer by it, but a king of "most Catholic" Spain. And probably the time may come when *people-killing* will be as legitimate as *king-killing*; that is, when power can compass the deed with safety, we shall discover that no one holds his life securely who holds it in contravention to that will of all wills, which wields the sceptre of the Vatican. There is no help in that direction, says the Abbé Guettée, unless you surrender at discretion ("Pauté Schismatique," p. 376).

## THE FRENCH EXHIBITION.

It is said that the French clergy censure the exhibition; and the fact calls out curious inquiries. Is the exhibition accompanied by immoralities such as abound in theatres? No; it is not pretended. It is an exhibition of articles manufactured by different nations for perfectly legitimate purposes; and the prizes obtained have been associated, in the case of some of our fortunate countrymen, with the badge of the Legion of Honor. Why then should the clergy be opposed to it? The answer given is one which does the clergy no great credit, yet it is one from which we cannot withhold a due consideration. The clergy of the old Church of France are very inadequately paid by the State; even a bishop's salary, though it looks big, being actually small, because it is not calculated in pounds sterling, or in dollars, but in francs; and a franc is only about one fifth of a dollar. So the crippled priests have to resort to any authorized means of, as the saying is, "raising the wind." Of late they have opened shrines and encouraged pilgrimages; ostensibly, of course, for spiritual purposes alone—for the promotion of pious zeal, generous benevolence, self-sacrifice, and self-devotion. But, somehow or other, these pilgrimages have proved financially encouraging to their promoters. Consequently the good clergy, whose resources are sadly slender, have delighted in them, and have given them unbounded praise, as proofs of religious advancement in France. France, they have said, is redeeming herself from the woful reputation which so many have attached to her name; she is no longer in bondage to Voltairian infidelity. Unfortunately, in the midst of this self-congratulation, something has arisen to abate its joys, and reduce them to murmurs and repinings.

It is the exhibition which to French sensibility has proved immensely more attractive than the pilgrimages. There is, oh, so much more in it for a French eye to discover and gloat on, so much more for a French taste to covet, than in the parade of relics, jewelry, and drapery, merely to be looked at; forti-



fied though it be by saintly legends, and beckoning with eloquent—yet, it may be, unreliable—promises. But the exhibition has offers much more attainable, and, in a *material* sense, decidedly cheaper. The pilgrim does nothing but spend money, and gets no return but copious benedictions and unsubstantial hopes. The votary of the exhibition spends his money also; but he obtains something in return which adds to his store of fineries and utilities, and sends him away rich in characteristic exhilaration. He *vows* that he has something to show and to keep for *his* journey. The pilgrim comes back rich in the eulogies of his churchly approvers; but, alas! his pocket is bereft of its funds, while his portmanteau boasts of nothing but an absolution, or an indulgence, or a fancied charm against evil spirits. The French mind is said to be in some respects quite as sharp as its neighbor's across the British channel, or its remoter neighbors' nestling in the vales of New England. It does not thrive under comparisons between the issue of returns from the exhibition or the pilgrimage. The latter loses its sanctity, while the former is more and more gilded with the attractions of hope; till contemplation falls into a downright business reverie, and exclaims, in the gross dialect of dollars and cents: Why, how much better the exhibition *pays* than the pilgrimage! Before such mundane calculation the glory of the pilgrimage vanishes away, till the clergy (so said) are almost ready to endow the exhibition with an ecclesiastical anathema. Yet we must not be too harsh with them, but rather commiserate the purses doomed to bitter disappointment in times like these.

### MOSAICS FROM THE EUCHARISTIC SCRIPTURES OF THE CHRISTIAN YEAR.\*

TWENTY-FIRST SUNDAY AFTER TRINITY.

Looking at first sight at this beautiful collect for the Twenty-first Sunday after Trinity, and at the passage of Holy Scripture which follows it, one is tempted to feel that the contrast between them is not that of antithesis merely, but of antagonism. The petition of the collect runs with a sweet rhythmical measure that sets itself to music, tranquil and tender in its tone. The epistle brings before us the "battle of the warrior, with confused noise and garments rolled in blood." The collect asks for "the pardon" that shall cleanse God's faithful people from all their sins. The epistle bids us "stand against the wiles of the devil." The same people, who ask in the prayer for "peace" and the "service of God with a quiet mind," are, in the epistle, wrestling "against principalities and powers." But what seem oppositions are solved in various ways into a perfect unity of teaching. For the description of the soldier's panoply is not complete until he who has taken the helmet and the sword has been taught to "pray always with all prayer and

supplication in the Spirit." The feet, from the beginning of the battle and through it all, are "shod" with the "preparation of the Gospel of peace." The enemies against whom we contend are our tempters to those very sins for whose cleansing we are taught to pray, and without whose pardon there can come no peace. And the quiet-minded service is but another name for that which the apostle speaks of, when they who have withstood "in the evil day, having done all, shall stand." Stating the connection between the two, in somewhat strong antithesis, we may describe the collect as the *prayer of battle*, and the epistle as setting forth *the battle of prayer*.

It needs noting, in the first place, that the word "peace" is used here with that same fulness of meaning which our Lord put into it when He made it His last and richest gift to man. Following immediately upon the asking for "pardon," and almost immediately preceding the prayer for grace to "serve" God with a quiet mind, it plainly does not mean that hollow and superficial unreality of indifference and inactivity which men call peace. It is not the being let alone to enjoy undisturbed the pleasant practices of sin. It is not the spiritual paralysis, when conscience is benumbed and the religious sense dead. Alike in matters of belief or in matters of duty, there is danger often in what may seem undisturbed confidence and comfort. Water that lies clear between accumulated filth at the bottom and the stagnant scum of decay upon the top is not *pure* water. And the soul that is at rest, because it leaves unacknowledged and unrepented of the acts and habits of past sins, and spreads over itself the covering of careless security, is not at *peace* with God. Far better than this, anxiety, inquiry, uncertainty even, in belief; far better, restlessness, violence, mistakes even, in work. For these are tokens of energy, and so of life; and if the interest and effort be honest and earnest, they will bring "peace at the last." Besides this lesson of a *conquered peace*, which fits the collect into the epistle, since it is God who gives the victory, there is an order, chronological as well as theological, in the language of the prayer, which teaches us that there can be no peace without pardon first. For sin is the great disturber of the soul. Unrealized, it substitutes the false security of a drugged conscience. Realized, it fills the soul with the unrest of anxiety and fear. And to be pardoned is not merely to confess and pray and hear the word, "The Lord hath put away thy sin." It is to be absolved, loosed, freed as from bondage and slavery. And this comes only by such effort as is best described under the epistle's figure of the warfare, alike vigorous and watchful unto the end. Calm as the collect is, therefore, that for which it asks is the composure of the armed man able to stand because he is armed; and secure in standing when he has "withstood in the evil day, and done all."

Not undertaking to follow out in their detail the separate weapons of attack and defence which the apostle enumerates here, there are three points of practical teaching which must be learned. There is no greater danger to the soldier of Christ than that of underrating the power of that with which he has to contend. It is plainly set forth here, in the clearest possible words, that our battle is not merely "with flesh and blood." The enemy is spiritual, "the devil"; and mighty, "principalities, powers, spiritual hordes of wickedness filling the air." Such seems to be

the force of what we translate "spiritual wickedness in high places," τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἑπουρανίοις. And because the world has so given itself over to their control, and because their deeds are done in darkness," and lead to eternal night, they are, even more strongly than "the rulers of the darkness of this world," "world-rulers of the darkness," κοσμοκράτορες τοῦ σκότους. Because of this, the strength of the enemy and his spiritualness, the Christian's warfare is severe and hard, and its "weapons are not carnal." Apart from the long lists of hopeless failures of which the world is full, men might have learned this lesson from the very nature of the case. For, as mind is opposed and overcome by mind, and matter by matter; so, for the vanquishing of spiritual enemies, only spiritual weapons will avail. Education, philosophy, moral influences, social elevation, all these, admirable in their way, made possible by religion, and its handmaids, are powerless against spiritual wickedness, because they are tilts at a windmill, "beating the air." The spiritual, because it is higher and stronger, can conquer and control the intellectual, the moral, the material. They never can conquer even the lower forms, the satanic forms, of spiritual manifestations. Only "the stronger than he," that is Christ, can overcome the "strong man armed." Therefore it follows that though to human eyes, like the smooth stone from the brook in David's shepherd's sling, they seem paltry and powerless in comparison, "the girdle of truth," "the breastplate of righteousness, the shield of faith," "the helmet of salvation," and "the sword of the Spirit," being *spiritual* weapons, "the armor of God," are "mighty to the pulling down of strongholds."

One other point is important to be noticed. Twice the apostle repeats "put on," "take unto you, the whole armor of God." That it is expressed in the Greek by the single word "panoply," implies that it is *one* thing, complete in itself, and only complete when all its parts are "taken" and "put on." The "girded loins" and the "shod feet" are not enough protection without the breastplate and the helmet and the shield. "The shield of faith" is "above all," not in the sense of being more important, but in the sense of being outside of, and added to, all else. And all defensive armor is not enough until the sword is taken too. The contents of God's armory are by no means exhausted in the list of weapons enumerated here. *Whatever* we are commanded to use we *must* use, not selecting nor preferring one above another, but putting on the panoply. It was no single weapon with which our Lord, *as man*, "stood against the wiles of the devil" in the wilderness. That He was baptized, puts, for us, the sacraments in the armory of God; that He fasted and prayed, means that these are spiritual weapons; and that He wielded, in the supreme moment of attack, the "sword of the Spirit," which is "the Word of God," impresses on us its power. The breastplate of righteousness, and shield of faith, the girdle of truth and sandal of peace, He had in highest perfection. And the lesson lies for us to learn that we are only sure to stand, only able to "serve God with a quiet mind," when we have *taken* all, and *done* all that He commands. For so only are we strong, not in ourselves, nor in our own strength, which is weakness, but "in the Lord, and in the power of His might."

The holy gospel for to-day sets before us,

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in two different ways, the quiet service of men cleansed from sin. The boy at the point of death, healed by that far-off word of Jesus, is the first type, for death is always the symbol of sin. Next is the nobleman himself. Some faith he had, else he had not come down the five and twenty miles from Capernaum. But it was mingled with sin, and so was imperfect faith, dictating to the Master the *manner* in which the miracle should be wrought. "Come down," he said, and "come, at once." And when the Master said, "Go thy way, thy son liveth," his faith had greatly grown, for "he believed *the word*, and went his way," but went, we may well imagine, with mind disquieted between hope and fear. Later on, when the completeness and the instantaneousness, and the synchronism of the cure convinced him, it is written, not that he believed *the word*, but that "he believed." Cleansed from all sin of doubt or dictation, his faith complete and perfect, "he served God with a quiet mind."

Looked at separately, the leading lesson in this miracle is the lesson of the attitude of mind to which conviction of the truth of Christianity is possible. Unbelief then, like unbelief to-day, was not only impatient and imperious, but at fault in the *manner* of its demand. To begin with "I will not believe except I see," is to array at once will, inclination, expectation, *against* conviction. On the other hand, to say, "I will believe if I see," is to clear the vision of mind and soul for the reception of evidence. In all consistency, this is not too much for Christianity to ask. The *a priori* probability was then in its favor, is now ten thousand times more in its favor, since eighteen centuries of its acceptance, involving, as directly due to it, everything we hold most dear, have set their seal upon the first miraculous attestations of its truth. No man's mind can be a *tabula rasa* in regard to its claims. Prejudiced against it, the one says, "I will not believe." Prejudiced in its favor, another says, "I will believe." And prejudice means merely the exercise of judgment in advance. And, as in an accusation against a friend, a man of character, the prejudice, the pre-judgment, the *a priori* expectation, is in his favor on natural, reasonable, moral principles; so the just demand of the religion of Christ to-day is that men should approach its examination in the attitude of hope, of expectation, of intention to believe.

Remembering that the Old Testament lesson, which the Church puts beside this to-day, is the lesson of the cleansing of the Syrian leper, we ought to study together the wilfulness of Naaman and of the Capernaum nobleman in both, growing out of an imperfect faith, and yielding in both, when obedience had strengthened faith, when by "doing the will" they had come to "know the doctrine," the teaching of God. Nor ought we to omit the study of the various ways in which it pleased our Lord to deal with different characters. The humbleness of the Capernaum centurion, who said, "Speak the word only, and my servant shall be healed," led the Master to say, "I will come and heal him." The pride of the Capernaum nobleman who said, "Come down ere my child die," made it needful to say, "Go thy way, thy son liveth." And here once more, because this miracle means for us the raising from spiritual death, we are to be on our guard against the thought that we may look for the cleansing of our sins without the em-

ployment of the means appointed for our cleansing. Really, these were means used here. That long road back from Cana to Capernaum was to that nobleman *the outward part* of a sacrament. He used it with the obedience of faith; and to his use of it the Master granted its other part, *the inward grace* of healing. The "faithful people" of God to-day, often needing pardon, and therefore often without peace, will learn from the record of the epistle to use the appointed weapons of warfare, by which alone the peace of victory over sin can be secured. And the gospel story will teach them, as the nobleman's faith grows *by* and grows *into* obedience, to use the appointed means of grace by which "the merciful Lord will cleanse them" and keep them clean from sin.

WM. CROSWELL DOANE.

### THE LIFE OF THE ENGLISH CHURCH, AS MANIFESTED IN HER MIS- SION WORK.\*

Thank you, my right reverend father, for presenting me to my friends as an old friend. That means, I am sure, not merely the personal friend of many whom I now meet, but an old friend of this work of missions; an old friend of the labors of this Church, and of the laborers of this Church in building up that great missionary work which has so enlarged itself as to call for a revision of its system, and for this new organization, which, for the first time, I have the privilege of addressing.

I have been asked to speak to-night on the life of the Church of England as exhibited in her missionary work, but I am quite sure that I am not asked to go over the oft-told tale of the triumphs of her missionary work during the past five-and-twenty years, or of that vast expansion of her episcopate and missionary system which has been the glory of this century. I suppose I am not called merely to speak in words of eulogy of our dear mother Church, though I have very little doubt that this subject was suggested by those scenes in which you, right reverend father, have been so lately participating. I have no doubt that any one coming fresh from the scenes of the Lambeth Conference must have something to say to his friends of the glorious example which has been set us by our mother Church. Yet through so many organs of information (as through your own address to your diocese, right reverend father) the Church has been well informed of what has been done; through so many channels has its work reached the knowledge of those to whom I now speak; and so sure am I that more and more will be known of it as its important publications begin to be distributed among us, that I do not feel called particularly to refer to them further than to say this, that the one thought which was continually brooding over my mind as I sat among those missionary brethren, coming from the ends of the earth, was this: In how many important features is this, after all, an oecumenical council in a sense in which that word cannot be applied to the oecumenical councils of olden times. What a world it represents. The three hundred and eighteen who came to the Council of Nice, came from distant Britain, from India, from the shores of the Euxine; came from what was called the world-wide empire of Rome. But the hundred bishops that met at Lambeth came from all round the solid globe—from lands undreamed of by inspired prophets and apostles. They came to represent a vastly greater and more imperial Christianity, at least the impact of Christianity upon nations and tribes throughout the whole world; and it did seem to me, as I looked at those well-worn missionary bishops—coming from Asia, from Africa, from the Islands of the Sea—that the time must be drawing near when, at last, that shall be fulfilled which is written, "This Gospel of the

\*An address delivered at the Missionary Conference, held in Calvary church, New York, on Thursday evening, October 10th, 1878, by the Rt. Rev. A. Cleveland Coxe, Bishop of Western New York.

kingdom shall first be preached to all nations, for a testimony unto them." There is a later time in which all the nations of the world shall obey the Gospel. God be praised. But, really, the earlier time seems near at hand when that part of the promise shall be fulfilled—the promise of a Gospel testimony under every meridian, in every land, and among the peoples of every clime; among new peoples and kindreds and tongues, and new phases of human life. Let me speak of some of those movements in the religious life of England to which, in my opinion, least justice has been done. I wish I could persuade everybody now before me to read those interesting volumes, Anderson's "History of the Colonial Churches." I believe that instructive work went to a second edition, then its noble author died; and I am afraid it has now fallen far behind the literature of this hurried age, and that few read it. Yet there is no American—I do not say there is no American Churchman—there is no American who can afford to be ignorant of what is contained in those volumes. He who will read and understand what has been there digested by the pen of Anderson will see that the seed of our civilization, the seed of our freedom, the seed of everything which we most value in America, was cast by missionary hands to which little justice has been rendered by any historian. The books are as entertaining as any romance; they are filled with facts which every American ought to know—facts which throw light upon our history, upon the colonization of Virginia and of New England. And no one can thoroughly appreciate the missionary spirit of the Church of England who is ignorant of those facts. Now what do they teach us? They teach us that from the very beginning of the knowledge in Europe of this great western continent the whole heart of the Church of England was moved to sanctify it. Those volumes prove that the first enterprises of colonial discovery had a religious spirit at the foundation. I do not say that there was no spirit of commercial adventure. Of course there was. I do not say there was none of the grasping imperial spirit which seems to belong to the Anglo-Saxon race. I think there was. But God subordinate all this by His Holy Spirit and by His servants; uses these as the means of working His own blessed ends. What I wish to point out is that in all these adventures, the result of which was the founding of our own great people, the Spirit of God was invoked, and the Spirit of God stirred up noble men, such men as Nicholas Ferrar, a humble deacon of the Church of England, whose life reads like a romance; and stirred up other pious men to put their hands to the plough and identify themselves with the commercial schemes which might enable them to send the Gospel to these unknown lands.

But who would forget the name of Robert Hunt? No one in this country should be ignorant of it. I always love to speak it. The name of that missionary who accompanied the first pilgrims to Jamestown—a missionary not sent out as missionaries are now, by large societies with well filled treasuries. He was a missionary who took his life in his hands and went with his people in order that they might not land in the country of the savage without a witness for Jesus Christ. What was it to be a missionary in those days? I do not hesitate to say that the noblest missionary we have, that goes to face the fiercest heats of the African sun; I do not hesitate to say that the boldest missionary we have in any part of our missionary work, goes upon no such perilous adventure as did Robert Hunt when he came to this unknown land with the pilgrims of Jamestown. While he labored there all things went peacefully. In the spirit of his prayers and ministrations everything in the colony that was untoward was checked; the voice of the Gospel of Christ exercised its blessed influences. They built a church before they built houses for themselves; they kept the last remnant of wine that was left (which had been hoarded for the use of the sick), they kept it even from the lips of the sufferers that they might have it to use in the commemoration of Christ's blessed passion and atonement. The spirit of these adventurers was eminently Christian, and it was the spirit not only of Robert Hunt, but the spirit of many who wished him God-speed, and who stimulated those noble deeds of daring which he did until he laid his bones beneath the soil



of Virginia, far away from his beloved England. The faith and hardihood which made such a man come out on such a work would have made a martyr in the primitive ages, and he is worthy of mention with St. Stephen and all the noble army. And this, I say, was not only the spirit of Robert Hunt, but of the Church with which he was thoroughly identified, and the spirit of many whose prayers strengthened him for his undertaking. And, what ought never to be forgotten in an assembly of Churchmen, it is not commonly remembered that what is best and most honorable in the history of the pilgrims of New England came from the same source. Constantly we hear that all the blessings of this country must be attributed to the pilgrim fathers. God forbid that I should say one word in their disparagement. They were hardy men, earnest and single-minded, and as such will command respect, and as co-founders of our country we ought to speak of them with reverence; but whence came all that makes noble their religion? They had been taught in their childhood the Catechism of the Church of England; they had grown up using the words of its Liturgy; all their fundamental orthodoxy came from the Church of England. And I am not speaking at random—such was the confession of one of the noblest men that ever headed a colony of pilgrims; it was the confession of Winthrop as he left the shores of England: "Such part as we have in the common salvation, we learned it at the knees of the Church of England and sucked it from her breast." There are countries in which the sun so seldom shines that the peasantry really believe their daylight usually comes from the clouds. They forget there is a sun behind clouds. And so the historians of our country have always written as if all our daylight came from peculiarities that only disfigure the religion and the character of the Puritans. It came from the faith that was behind it; from the Church that reared them; from that Church which had put an impress upon them which they could not throw off. And then when they began to decline from the faith of their forefathers; when the first religion of the pilgrims had spent itself, and when for want of a liturgy and the institutions of the Church the faith of New England began to decay; when all New England had so declined in practical piety that its whole tendency was to latitudinarianism, whence came the check? Whence came the new life that was poured into New England? I am now to speak of one whose missionary life was anomalous, but who nevertheless did reflect the missionary spirit of the Church of which he was a priest. The "great awakening" in New England, as it is called, is attributed, and most justly, to the visit of George Whitefield, who was one singularly fitted by Providence to help them; for his views, in many points, coincided with theirs, and yet, fresh from the maternal bosom of the Church, he could restore their lost hold on vital truth by giving them what he had learned from his Catechism and from the Prayer Book and the blessed offices of the Church of England. He came with his whole heart suffused with the love of Christ; and though he sympathized with much of their Calvinism, yet far more he loved to glorify the cross and the Crucified. He came to speak of the great redemption by the blood of Jesus; and to glorify the Father, the Son, and the Holy Spirit; and to breathe into New England just at that critical period of its history something that checked what otherwise would have been an apostasy, similar to that of Germany and Switzerland and Holland. You all know the melancholy history of those great bodies of the Reformation which, beginning in orthodoxy similar to ours, have gone down, age after age, deeper and deeper, into the shadows of rationalism. If such a decline was checked in New England, it was by the right hand of God, and largely through the instrumentality of this fervent missionary of the Church of England. You will say he was not altogether a character to be praised or admired, his work was eccentric and irregular. It is true; but I am now speaking of the spirit, the fervor, and the missionary zeal of this eminent man; the something which he had imbibed from his mother Church, and which could have been imbibed from no other source. In a man who in those days went from New England to Georgia, preaching the Gospel of Jesus Christ; who crossed the formidable ocean thirteen times,

and finally laid his bones in this country, we must recognize apostolic zeal and the grace of God. The character, the zeal, the piety of Whitefield must be attributed to the Church of England. You will say that Church itself was declining. I do not think so. The Church of England from the very first, from the time she established these colonies in America, was fired with the missionary spirit; but all her efforts to do what she should have done were held in check by the political disasters which she was called upon to confront. This was the work of the Nonconformists in England. There is no time to speak of it now, but its evils are incalculable. What might have been done on this continent if all Christians had worked together! England, confronted on one side by popery, on the other side by Puritanism, had to struggle for her very life for a century. Yet, as soon as there began to be any peace we find a new development of the missionary spirit. Dean Prideaux sketched the whole missionary system for evangelizing India in 1693. We find in 1701 the Society for the Propagation of the Gospel in Foreign Parts established; and the historian says of the establishment of this society: "Its object always was, if possible, to win new regions to Jesus Christ and His cross, by planting missionaries in the settlements. Second, to plant churches among the colonies; and, third, if possible, to win back the Nonconformists." These were the large motives and objects which founded the society to which we owe our existence—a society to which, under God, we are indebted to the Church of England, through her, for that long period of protection and care of which the Prayer Book speaks: a society which found but five congregations of the Church among the colonies outside of Maryland and Virginia (where the Church had been for a time established), and which left two hundred and fifty congregations at the period of the revolution. Certainly that was a noble work well done. And we must not forget that during all this long period the Church of England had shown her life in the missionary spirit of such men as Bray, commissary of the Bishop of London, who came out to Maryland and Virginia, and who founded there not merely missions, not merely a system for organizing and extending the Church, but a system for advancing Christian learning. To him we owe the society which had for its object to place a library in every parsonage, that the ministers of the Cross in this country might be "godly and well-learned men." And we must not forget that spirit of love for religious learning which was exhibited at even an earlier day in Virginia. The first library was founded there; the first university or college was founded there. The very beginning of the work of the Church in Virginia was attended with this large-handed love of learning, and noble Christian ministers of England gave their own libraries for this work. We must not forget the name of Robert Boyle, who consecrated his life and wealth not merely to the study of God's work in nature, but to God's Word and the diffusion thereof; and who, out of his wealth, caused the Scriptures to be translated into the Irish language for the benefit of his own countrymen, and who aided Eliot to make a translation of the same Scriptures for the American Indians. Shall we ever forget what we owe to the voluntary mission of Bishop Berkeley, who came to the colonies not only to give a new impulse to missions, but to plant sound learning in America; who gave to the institution at New Haven, of which we are proud as Americans, its very first impulse? Nay, I will not say that, because that might be attributed to those who started it, but I mean its first impulse to a higher and nobler effort in behalf of sacred and secular learning; for if any one will take the pains to see what was precisely the course of study at Yale College at that time, he will see it was not very large or elevating; and he will see that Bishop Berkeley did much to elevate it. And in saying this I am sure I say what all the sons of Yale would be glad to second, for a very learned, eloquent, and distinguished member of its present faculty has said lately: "We look up to Bishop Berkeley in some degree as our patron saint."

But what I have said thus far is merely a hint that the spirit of our Church ever since the Reformation has been true to the primitive Church, true to the great Catholic principle of

the Church, which is a foe to the mere pew-holding principle—a principle which we need by all means to subvert. What is the pew-holding principle? Why, the mere having a place in a beautiful church like this, where once, on the Lord's day, a family may appear and join in devout and decent forms of worship of the Church, under the inspiration of delightful music, and listen to powerful and eloquent appeals from the pulpit. All very good, so far; but when it dies there, oh, what a miserable Christianity! How melancholy the pew-holding piety which cannot delight in a missionary's appeals; in the statements of a world's wants; in the encouragement which comes in the form of a narrative of missionary success, which begins and ends in self.

We want to bring back a consciousness in the Church of which we are members that the Church exists for no selfish purpose. Great as are the blessings we gain for ourselves in her communion, the Church is organized to enable us to extend the same to others. It exists as an instrument for publishing far and near among all the people of the world the triumphs of the Cross; and they who are called Christians, who wear the cross of Christ on their foreheads, are bound to represent this soldier-like Christianity. They are Christians primarily that they may contribute something to a Gospel for the world. When I point to a long line of noble witnesses in the mother Church of England who have taught us better things, it is that I may ask every one in this American Church to remember what he has received and what he is bound to do for others. It is a great thing to be able to look back to such examples. We read, sir, in Holy Scripture that the very bones of Elisha had a certain life in them; his very dust was more inspiring than the living voices and the living forces of any he had left in Israel. The Moabites invaded the land, and everybody supernally folded his hands and allowed the Moabites to have their way; but it came to pass that they were burying a man, and when the dead man was let down into the grave and touched the bones of Elisha, the dead man stood up on his feet. From the very dust of a martyr and a saint of God there went forth a spirit quite capable of smiting the Moabites and pushing forward the cause of God's Church and people. And so it is when we go back to the examples of past generations. For we find that there is still a sort of life in their old deeds, and that God, who gave them grace to do great things in their day, will through them inspire us to do great things now. That is the reason I have to dwell upon the history of God's servants; not because it becomes us to praise the deeds of those who have gone before us, but because in the noble examples of past days we see what we might and should do for Christ in an age distinguished, I greatly fear, by a growing lack of earnestness in religion.

Let me just point to another glorious life in the Church of England. When at the close of the Revolution this Church was in no condition to do a great work among the masses of our countrymen, God made use of exceptional means to this end. Have you read the life of Wesley by Robert Southey? It is well worthy to be read and studied. I know it may be said there was much eccentricity in the life of John Wesley. So it was. But remember, he began his work in the Church's way, and came out to the colonies in the spirit of the Church. He was called a "Methodist" because he wished to work in the method of the Church. But he was a century too soon for such work in Georgia, and he went home defeated. The Church of England did not know how to economize his great gifts. And yet from his wonderful zeal and missionary spirit went forth a force that completely outstripped the indigenous sectarianism of the colonies. He sent Coke and Asbury to America to take hold of the people and do for them what the local forms of religion had wholly failed to do. And we must recognize, in all this the hand of God, supplying in an abnormal way what we had no means of accomplishing by the ordinary ways of Divine Providence and by the instrumentalities of the Church. I cannot but think there was in all this a deep design that is yet to be fulfilled in this country. The mission of Wesley carried out by Dr. Coke, although he departed from the instructions which he had received, did nevertheless



would large portions of our people into a form of Christianity which is by no means antagonistic to the Church in its fundamental ideas. He taught the masses in this country to believe in universal redemption, just as the Church of England teaches it, while the Calvinists of New England repudiated it. Much that was thus given to his people was thus gathered from the Prayer Book. The writings of Wesley contain the germs of restoration. He prepared a liturgy for his society, and if he had had his way they would have been trained to liturgic worship. Thus the hand of God seems to have prepared the people of this country in that rude age for subsequent restoration to the communion of His Church; and it is certain that thus a very great advantage was secured for the popular religion of America. The Methodists must always look back with respect to the example and teachings of Wesley, and the moment they begin to study it and ponder it, it must be the means of regenerating their system. Among those who profess to be his followers in this land there are now not a few candid and well educated men. When they come to study the works of Wesley they must be taught those fundamental principles which we recognize as Churchmen, for he spoke of them with a boldness and authority which we should not dare to use in remonstrating with them now. He said, in language which they must never be permitted to forget, "When the Methodists leave the Church of England God will leave them." Here, then, was another form of the missionary life of the Church of England, and if it was abnormal we must recognize the hand of God in it notwithstanding; for the wonderful zeal and amazing success of the Methodists came forth from the Church of England and gave a new form to the sectarianism of America. In many respects Methodism is more favorable to the ultimate restoration of unity than Congregationalism. The sectarianism of this country imitated the very name of a bishop; this form of sectarianism, raised up by the teachings of Wesley, not only tolerated the name of bishop, but as you know, they received an order of "bishops," such as it is; and thus the American populace became familiarized with ideas which the country, for political reasons, had repudiated; which even Churchmen failed to appreciate, for in South Carolina they were willing to receive the episcopate only on the condition that no bishop should ever reside in that State.

In conclusion, then, my right reverend father, what I wish to ask is this: Is it not time that the same apostolic spirit which inspired Whitefield and the Wesleys should be more wisely but more largely developed among us? I am convinced there are hundreds among our active young men discouraged because they are not placed in positions favorable to their tastes, who, in the same spirit, might go forth as Wesley did and make work for themselves, and success for themselves, and lasting victories for the cross of Christ. What we want is the religious spirit which inspired the great missionaries of old time. Men do not take their lives in their hands and go and do these things for Christ unless they are deeply persuaded that sin is a terrible disease, and that the world lies in wickedness, and that men must stand before their Judge, and that there is such a thing as eternal perdition. In an age when even clergymen can make excuses for the language of the Bible and apologies for God, and tell men there is, perhaps, after all, no hell, we cannot expect to see a John the Baptist girding up his loins and crying out, "Flee from the wrath to come." What we want is a more earnest persuasion that the Bible is true, and needs no apology, and that the cross of Christ only can save men. We want nothing more, I am sure, to prove ourselves the true children, the genuine offspring, of that noble missionary Church which during the last five and twenty years has girdled the world with her missionary colonies. I am glad to say that in all countries, notwithstanding her disadvantages, the Church has outstripped her competitors; and I believe, by the blessing of God, we have only begun to see what can be done by missionary effort in our own dear Church. I look round this missionary board, and, oh! how many faces I miss. How many of those with whom we used to take sweet counsel have passed away! How many apostolic heads have gone! How many young missionaries who a few years ago went out to Wis-

consin, and places then among the wilds, have passed away! But God will raise up a new generation to do more than has been done in the past. I wish I could see the men that are to be raised up. I wish I could see the bishops that will stand here five and twenty years from now and tell better things than we know about. I wish I could see the brethren now in their cradles who are going to be the glorious evangelists of the next generation. But I am sure those who have given such a noble record in the Church of England in past years give us a promise of the future. As I came down the glorious Hudson and saw the wonders of autumn among those leaves upon the banks of that noble stream, and drank in the glories of our American autumn, I was struck by an idea which had not occurred to me before. Heretofore I had only seen the splendors of an American October with a barren admiration. But now I see the forests of my country all dyed in rainbows. God who put the rainbow of promise upon the cloud actually repeats that rainbow upon the perishing beauties of an American forest. The year is gone; it has passed away; death and decay are around us; the leaves are about to fall; but there is the rainbow painted upon the trees showing us there is coming another Spring. God's promise is there renewed: "Summer and Winter, and seed-time and harvest, shall not fail." Though these leaves fall, there are to be brighter and more glorious things another year. And so in the glories I have referred to in the great and good men who have left their blessed examples I see the rainbow of promise—"the resurrection and the life." I see this glorious Church is going on more richly to reproduce her kind; and when we pass away, blessed be God, there shall never be wanting men to bear the testimony of Jesus throughout this country, to go on and bring in those glories of the latter day when (God grant it may be soon) "the world shall be filled with the knowledge of God as the waters cover the sea."

#### LETTER FROM GREECE.

ATHENS, October 15th, 1878.

To-day in the Greek calendar is the festival of St. Dyonisius the Areopagite, convert of St. Paul, and first Bishop of Athens. It is a favorite national Church celebration. Amid the many quickening topics of interest which concern this people, those of your readers who have watched our Church missions would perhaps prefer to read a few words about the mission of our own Church among the Greeks. The present political affairs of this country can be learned from the secular press.

I have visited the several departments of the schools of Dr. Hill, now under the charge of Miss Muir, near the Tower of the Winds, and the Gate of the New Agora. Here are several teachers, all supported by one Church mission, with 522 scholars, who entered the new term a fortnight since, and this number will probably soon reach 600, the general average. There is an advanced school of scholars from the higher families adjoining Dr. Hill's house, and this is self-sustaining, apart from our mission schools. But in these larger schools supported by our Church the children nearly all are from the poorer classes, many of them receiving decent clothes to wear in the week time, which must be taken home in Saturday to be washed for the next week. Most of the children bring their dinners, but some fifty or sixty of the very poor are fed at the expense of the school at their mid-day meal. The books and all the apparatus of study are supplied to the scholars without cost. The children are mostly Greeks, but many are Jews, and a few Mohammedans, with a small portion of Roman Catholics. But all receive the same instructions, not only in elementary education, but in specific Christian teaching. I heard them all repeat the Creed, the Lord's Prayer, and portions of the New Testament. The Jews, Mohammedans, and Roman Catholics have consented to place their children here on account of the superior advantages of cleanliness, order, and industry observed in this school in comparison with any other such places for young children.

There are four other elementary schools for the same classes of children as this, but sustained by the city. These are all inferior to Dr. Hill's

school, but striving to assimilate to this as their model. Every class of people, of all religions, speak with one accord of gratitude and love for Dr. and Mrs. Hill, and Miss Muir and their fellow-teachers. It was interesting to see a little grandson of Marco Bozarris, and a little grand-niece of a Greek bishop, among the tidy little ones.

Many years ago the Greek government assumed the charge of the higher or normal department of Dr. Hill's school. From this institution, which Dr. Hill founded forty-seven years ago, have gone forth about seventeen hundred of the best educated women of modern Greece, largely from the well-conditioned classes, and a multitude of meritorious girls, who have been fitted for teachers and governesses. What a debt of gratitude do the people of Greece cherish for the Hill family, for this almost half century of Christian work. And well may our American Church feel it a privilege to foster this Christian nursery. I had the satisfaction of seeing this good old man before me while preaching in the English church yesterday. To day I saw a tree near the school, of such a size that I would have said it was a century old, and yet it was planted by Dr. Hill when it was not larger than a walking stick. The doctor is now in his eighty-seventh year, suffering from increasing loss of sight, but his general health very good and his spirits cheery. When he came here in 1830 to open the mission, the Greek people had not yet organized their government, after a seven years' frightful war with the Turks. Athens was a pile of ruins. A few formerly wealthy Turks lingered among the houses they had owned, but not fifty houses were occupied, and not five hundred people of all kinds were here. Now Athens has a population of sixty thousand, and the new quarters of the city far surpass the best portions of Constantinople or any other Moslem city. "Greece has a future" said Lord Beaconsfield lately, and she can afford to wait. Greece was the mother of all the art and civilization which Rome inherited, which Rome passed over to the Western nations, and when one comes here from the Western world, standing amidst the ruins of the unsurpassable monuments of antiquity, it is with the strong conviction that Greece has still a mission which the world cannot afford to lose.

J. P. TUSTIN.

#### ENGLAND.

**BRISTOL CATHEDRAL.**—The Bristol correspondent of the *Pall Mall Gazette* writes: The four niches of the north porch of Bristol cathedral are now occupied, the evangelists having taken the places of the deposed Latin fathers. St. Matthew and St. John have been in their position some time. St. Mark and St. Luke were unveiled on Tuesday, October 8th, so that the quartet is complete. St. Matthew and St. John were provided out of a special subscription raised for the completion of the north porch. The Duke of Beaufort gave St. Mark, and St. Luke was the gift of friends chiefly residing in the neighborhood of the cathedral. The statue controversy is thus to all appearances finally settled; the niches are filled by the counterparts of men to whom no section of Churchmen can possibly object, while the superseded Latin fathers are out of sight on the top of a tower in Yorkshire, presented to it by Sir Tattam Sykes. But the work of cathedral restoration, which the removal of Augustine, Gregory, Jerome, and Ambrose interrupted, is proceeding with tedious slowness.

**NOVEL DEBATING SOCIETY.**—A deaf and dumb debating society has been formed at the association, St. Saviour's, Oxford Street. At the opening debate of the session the question was, "Is the Indian Government justified in going to war with Afghanistan?" After a spirited discussion by means of the finger and sign language the following result was obtained: Ayes, 33; noes, 5; neutral, 2.

**ALLY OF ISLAM!**—The *El Jawāib* of Constantinople publishes a leading article deprecating Shere Ali's hostile attitude to England, and remarks that Shere Ali, by making war against England, "the sole ally of Islam," would draw upon himself the censure of every Mussulman.

**MR. GLADSTONE ON ROMANISM IN ENGLAND.**—The *Contemporary Review* for October con-



tains an article from the prolific pen of Mr. Gladstone, the subject being, "The Sixteenth Century Arraigned before the Nineteenth: A Study on the Reformation." The article seems to have been suggested by a paper contributed to that periodical in August last by the Abbé Martin on, "What binds the Ritualists from becoming Roman Catholics?" Mr. Gladstone argues against the view that Roman Catholicism is making way in England. "As for statistics," he says, "they are obstinately stationary. The fraction of Roman Catholics in the population of this country, as computed from the yearly returns of marriages, has for a generation past been between five and four per cent., and out of this small proportion by far the larger portion, probably not less than five sixths, are of Irish birth. The slight variation observable has on the whole been rather downward than upward. The fraction itself, which approached five per cent. in 1854, now rises little above four. There is, in short, no sign that an impression has been made on the mass of the British nation."

**LEGISLATORS' IDEAS OF BISHOPS AND THEIR CLERGY.**—Speaking after the consecration of a new church at Loughborough, recently, the Bishop of Peterborough said that amid all the grave charges and accusations which had been brought against the bishops when a measure was introduced for the increase of the episcopate, there was one which struck him very much indeed on account of its novelty, and he hoped there was a certain amount of truth in it, too. It was urged against increasing the number of bishops that they, the bishops of late years, had been smitten with what one speaker was pleased to call "morbid activity." Had he been a member of that honorable House he should have replied that the bishops were very much what the clergy were; and that if the clergy would work hard—if they would ask for the assistance and presence of the bishops—if, in a word, the clergy regarded their bishops as leaders, he was greatly afraid that the House of Commons and the House of Lords must continue to endure the morbid activity of the bishops. As far as he could make out it seemed to be thought that above all things what was wanted in England was a gentlemanly clergy—a clergy who would not do too much nor be too keen in rebuking the vice of the laity; not too active in asking for subscriptions, nor too earnest in building new churches and dividing parishes; who were a pleasant sort of fellows, dining with the squire once a week, and presided over by a solemn bishop, who delivered himself of a charge every three years and about a dozen sermons a year, who confirmed every three years groups of unhappy children from great distances in the country, fighting—as he had heard they did in the time of his predecessors—at the doors of the church to secure an entrance; and who then drove home and dined with a peer. He was very thankful to say now that that state of things did not exist, and was not likely to exist in the coming days among them. If that were the ideal of the Church of England, he confessed he would not be very sorry if the Church of England were disestablished and disendowed to-morrow. He was thankful to think that they lived in a Church of a different kind. He was thankful that they were not particularly anxious to please members of the House of Lords or Commons who had this idea. He was glad to think that there were no clergy in that diocese who shared that idea, but that they had formed a nobler idea of their work than those which he had heard put before the public in the legislature of England last year. It was one of the privileges of the British senator to display any amount of ignorance on any subject whatever. But he was bound to express his surprise that any educated gentleman could have shown such a large fund of ignorance upon the subject of episcopal and clerical duty as some of their legislators did.

**A GIFT IN SECRET.**—One thousand pounds has been given anonymously to the Society for Promoting Christian Knowledge, through the Reverend Brownlow Maitland, to whom it was handed at the recent Church Congress by a gentleman whom he did not know.

**ST. JAMES'S, HATCHAM.**—Rumors in regard to St. James's, Hatcham, have been as conflicting as the aims and acts of the parties in that parish.

The latest item is from the *John Bull* of October 19th: "We have been informed upon very good authority that although the Rev. A. H. Stanton, of St. Alban's, Holborn, will not be the new vicar at Hatcham, the living was offered to him. The priest who is now stated to have definitely accepted the benefice is the Rev. Henry A. Walker, at present unattached, and resident at Kensington. Mr. Walker was formerly for several years a curate at St. Alban's, Holborn, an advanced ritualist; he is said to be of determined and somewhat powerful characteristics, and is expected to take a high hand with respect to the ultra-Protestant party at St. James's, Hatcham. He is the author of the well-known *Missa de Angelis*, and other popular musical masses.

**THE LATEST NOVELTY.**—The Vicar of East Ham, Essex (the Rev. S. H. Reynolds), has ordered that in future weddings are to be celebrated in the middle of Divine service, and one Sunday morning recently personally conducted the first (immediately after the second lesson), and subsequently filling in the register, etc., in the vestry, returned to the church, and resumed the service, after a total suspension of twenty-two minutes. The innovation caused some excitement, and the parishioners have tried to persuade the vicar not to persevere with it, as being "exceedingly inconvenient, altogether unnecessary, and most injurious to the cause of the Church," but without avail; and our correspondent (the parish churchwarden) points out that the contingency was overlooked in the new Public Worship Regulation Act, and that he fears that it can only be dealt with by a short supplemental act. —*Essex Times*.

**THE BERLIN TREATY.**—The feeling is beginning to extend widely that the Berlin treaty has proved a failure. The *Spectator* of October 12th says: "The test of success in negotiations is result, and we see the result in an anarchical Turkey provoking Austria to war, a betrayed Greece threatening Turkey with war, and civil war raging in every province of Turkey except Bulgaria, where we had least of our own way. Colonel Lloyd-Lindsay believes that the government will succeed equally well in Afghanistan, and we do not disagree with him."

#### IRELAND.

**CONSECRATION OF A CATHEDRAL.**—On Wednesday, October 9th, the cathedral of St. Mary, Tuam, was consecrated by the Bishop of the united Dioceses of Tuam, Killala, and Achonry, the Hon. and Right Rev. Dr. Bernard, second son of the second Earl of Bandon. The building of the cathedral has occupied sixteen years, and was originated, sustained, and completed by the zeal and energy of the dean, the Very Rev. Charles Seymour. The style is pointed Gothic, and the cost up to the present has been £15,000. The pulpit and bishop's throne, which are personal gifts, are handsomely carved in marble. There is neither rood screen nor reredos, and the communion table stands out apart from the east wall. The opening sermon was delivered by the Bishop of Cork.

**SECURITY FOR LIFE IN IRELAND.**—A correspondent of the *Pall Mall Gazette* writes: "A landlord lately went to his place in Ireland. The police officer of the district called next morning to tell him that he had received information that three men had been told off by the secret societies to murder him. This was owing to his having taken an active part in endeavoring to suppress crime, thus incurring the resentment of Fenians and Ribbonmen; and also for having, by supporting national education, offended the priests. He appealed to government for protection, and was advised to live out of Ireland. The government thus acknowledge their impotence to protect life. Those who wish to live in Ireland can only do so by accepting popular opinions. Formerly secret societies did not forbid free political action, but confined themselves principally to agrarian offences; now their jurisdiction is extended. This can hardly be regarded as a happy state of things."

#### GERMANY.

**BLESSING MARRIAGES.**—A curious ceremony took place recently in Berlin. At St. Peter's

church fifty policemen and town watchmen, with their wives, were present with the object of having their marriages "blessed" by a religious ceremony, and they were thus blessed, two pairs at a time. They had all been married civilly long ago, and the baptism of their respective children is now to follow at a simi ar grouping. The incident proves two things—that in Berlin the neglect of religious ordinances is so great, that even officials, supposed to be examples in life, could despise them; and also that the pressure of superior authority is being applied in order to remedy the evil.

#### FRANCE.

**M. DE MUN.**—At the Chartres Catholic Congress, M. de Mun demanded a counter revolution to undo 1789. Against this even the staunch legitimist M. de Falloux protested; and at the congress itself M. Perin, Professor of Political Economy at Louvain, discountenanced the idea entertained in ultra-Catholic quarters of remodeling the relations of labor and capital by reviving in a modified form the old trade guilds. M. Perin has been blamed for sounding this discordant note, but is defending himself in the *Monde* and insisting on the principle of freedom of labor as an irreversible step. The Bishop of Soissons, moreover, has written a letter to a provincial paper which had animadverted on the visionary and unpatriotic tone of the Chartres utterances, and had asked whether the bishops agreed in doctrines incompatible with modern society, or whether they had resigned the direction of the Church into the hands of political agitators. The bishop explains that Catholics have latitude of opinion on matters unconnected with religious dogmas, and that the episcopate cannot dictate to priests or laity in such cases, although the holy see may occasionally have to intervene to protect reasonable freedom of opinion from too imperious doctors or schools. The particular passages objected to pledge their authors alone; and, taking them as they stand, apart from a context which might qualify their bearing, they "would be set aside or subjected to material amendments by the immense majority of Catholics, and would not obtain the approval of a single bishop." This is the greatest rebuff M. de Mun has yet met with, though when Mgr. Thibaudier declares that not a single bishop would approve these reactionary views, he perhaps forgets that Mgr. Freppel, the president of the conference, stamped them with his approval.

#### SWITZERLAND.

**STATE RELIGIONS.**—It seems that there are no less than six different categories of "State religion" within the narrow limits of Switzerland. The "Evangelical religion" alone is the religion of the State in part of Appenzell; the Roman Catholic alone in Lucerne, Uri, Schwyz, Unterwalden, Zug, the other part of Appenzell, Ticino, and Valais; both the Evangelical and the Roman Catholic are State Churches in Glarus, Freiburg, Grisons, Pays de Vaud, Schaffhausen, and St. Gall; the Evangelical and the "Christian Old Catholic" are State Churches in Berne, Geneva, and the city of Basle; the Evangelical, Christian Catholic, and Roman Catholic are State Churches in Zurich, Soleure, the Canton of Basle, Aargau, and Thurgau. Finally, the Evangelical, Christian Catholic, Roman Catholic, and Jewish religions are on a footing of perfect equality as regards the State in Neuchâtel.

#### ITALY.

**THE POPE AND THE GOVERNMENT.**—There are some things going to show that in the matter of his relations with the government the pope is not all in the wrong. It is known that Leo XIII., on assuming his office, did look favorably towards establishing a *modus vivendi* with the King of Italy; but the jealousy in the cabinet was so strong that every movement on the part of the Vatican was suspected and distrusted. In his letter of August 21st the pope complains of this, and enumerates the annoyances and indignities to which the Church has been exposed. The government had for frivolous reasons refused the revenues to many bishops and had disallowed their jurisdiction; had subjected eminent per-



sions to tedious delays, minute and secret investigations; denied, in some cases the jurisdiction of those appointed by the pope, and in others pronounced their nomination irregular. These and like charges made by the pope the friends of the government cannot deny. The real difficulty is that the government does not carry out its promise to concede to him full liberty to exercise all his spiritual functions, in other words, his spiritual supremacy. Those who are friendly to the king and strongly opposed to Ultramontanism think that the present cabinet is hardly just to the pope.

"WHOLE DISTRICTS."—In consequence of a report sent by Cardinal McCloskey, the Archbishop of New York, the Vatican is stated to be taking steps for bringing about a considerable development of the Roman Catholic Church in the United States. Cardinal McCloskey assures the pope that whole districts are disposed to join the Roman Church.

THE VATICAN.—A Reuter telegram from Rome says the negotiations between the Vatican and Germany are proceeding slowly. Both sides are anxious to arrive at a prompt settlement concerning the Dioceses of Alsace and Lorraine, which are still administered as when they belonged to France. The Vatican will take advantage of the recent defeat of the radicals in Switzerland to reestablish relations with that country. The exiled Swiss bishops have already been notified to return.

IMPORTANT DISCOVERY.—Some workmen who were excavating in front of the church of Saints Cosma and Damiano have discovered on the line of the Via Sacra an important fragment of *fasti triumphales* relating to the years 643, 646, and 647 of the city.

#### TURKEY.

THE CHRISTIANS AND THE RUSSIAN FORCES.—Writing from Adrianople, on the 28th ult., the *Daily News* correspondent says the Turks there were once again beginning to swagger about, and did not hesitate to threaten the Christians that old scores would be paid off soon. These threats have been so frequently uttered in public of late that a feeling of uneasiness prevails amongst the Christian population of Adrianople. "To such an extent does this feeling exist that in some of the quarters of the town petitions are being circulated, addressed to the Russian authorities, asking them not to leave the place until it has been fully garrisoned by regular Turkish troops. One of these petitions, which has been circulated in the Kaleh quarter, where there are about 4,000 Christian families, has been signed by thousands of the inhabitants."

Another correspondent of the same paper says that a similar state of things exists in Eastern Roumelia. He writes from Adrianople: "The Turks do not hesitate to threaten the Christians that old scores will be paid off soon. These threats have been so frequently uttered in public of late that a feeling of uneasiness prevails amongst the Christian population of Adrianople. . . By personal experience I have ascertained that this uneasiness amongst the Christian inhabitants does not owe its existence to mere rumor. Yesterday I was breakfasting at a café in the open air, as is the custom here, when a Turkish beggar entered the grounds and asked for alms. The proprietor of the café, a Greek, ordered him somewhat roughly off the premises. As the man turned to go away the beggar pointed to two Russians breakfasting at the same table as myself, and said: 'Wait until those men go away, and we will stick up the heads of you Ghiaours as advertisements that you used to keep a restaurant here.' The Greek did not seem to relish this threat. He called the beggar back, threw him a ten-para piece, and told him to leave quietly. To the surprise of all present, the man picked up the coin, spat upon it, and threw it back at the restaurant keeper. He then left, muttering threats of a similar character to the one I have mentioned."

#### ROUMANIA.

INDEPENDENCE RECOGNIZED.—Intelligence is received of the arrival of a messenger at Bucharest with an autograph letter from President Hayes to Prince Charles, recognizing the inde-

pendence of Roumania and expressing earnest wishes for the maintenance of cordial relations between the United States and the newly independent nationality on the Lower Danube.

#### JAPAN.

UNITY OF ACTION WITH ENGLISH MISSIONARIES.—The missionaries of the two English societies and of our own Church, feeling the necessity of drawing more closely the bonds of unity among ourselves, and of uniform action in the practical working of our missions, met in conference in May, when papers were read and discussions were held on "the best means of promoting united action between our two Churches in Japan, especially considered with reference to the use of one 'Book of Common Prayer,' 'Theological and Ecclesiastical Terms,' 'The Selection, Training, and Support of a Native Ministry and Catechists,' 'The Observance of The Lord's day,' 'Church Discipline,' 'Marriage and Divorce,' and 'Preaching.'" There were present the two bishops and fifteen clergymen, and all the sessions passed off most harmoniously.

It was resolved by a unanimous vote to have but one Book of Common Prayer for the use of Japanese Christians—the Morning and Evening Prayer and Litany which had been prepared was authorized, and a committee appointed to translate and publish the Offices for the Holy Communion, Baptism, Confirmation, and the Catechism. In authorizing the use of this book, it was distinctly understood that it was subject to the approval of the Church at home; but after the action of the House of Bishops at the last General Convention it is not anticipated that there will be any objection made if the Church can at all realize the evils which would grow out of the use of two books in Japan.

It was expected that the subject of a joint theological school would have been discussed, but as it was announced by one of the missionaries that the Church Missionary Society had formerly refused to sanction the scheme, it was not brought forward in the conference. Since the adjournment, however, the Bishop of Victoria and the missionaries of the Society for the Propagation of the Gospel have had some conversation with us on the subject, and we have resolved to form such a school.—*From Bishop Williams's Report.*

LABORS OF THE REV. MESSRS. BLANCHET AND COOPER AT TOKIO.—The Rev. Clement T. Blanchet states that he has held Divine service 177 times during the year at Kanda, Yushima, and Asakusa, the attendance being from 50 to 150 persons. Twelve adult natives and one infant have been baptized. He has also taught in the boys' boarding school, and had charge of a Sunday-school.

Mrs. Blanchet has taken an equal share with Miss Pitman in the girls' school and in visiting native women. Miss Pitman has applied herself to the study of the language, and Mr. Blanchet says that if she does as well with the Japanese as she has with the French and German, she may be expected to do effective work among the natives in their own language. Cholera and other kinds of sickness in the immediate neighborhood have prevented the school from being as successful as was hoped, but the prospects for the ensuing year are brighter.

The absence from the mission, through severe sickness, of the Rev. Mr. Cooper is a great loss, as he was an eloquent speaker and very efficient missionary. From the date of his last report to the time of his leaving Japan he held Divine service 136 times, and baptized eight adults and two children.

#### AFGHANISTAN.

ARE THE AFGHANS JEWS?—The following is from the *Jewish World*: There is no doubt that the prevailing type of the Afghan physiognomy is strongly Jewish—more so probably than any other living race—and in the national religious customs considerable analogy can be traced to those of recognized orthodox Judaism. This is particularly the case with the Kashmiris and the Tajik people of Badakshan, and, indeed, so overwhelming are these indications that when Bernier first investigated them he came to the conclusion that he had found the descendants of the lost

tribes of Israel. All the native histories of the Afghans contain a circumstantial account of the early history of the Jews—or, we may say, their Jewish ancestors—from Abraham down to the captivity, and although the bulk of the population is said to have been converted to Islam by Kais, it is stated by a local scribe, Ebn Haukal by name, that it was not until the middle of the tenth century that Judaism was totally forsaken and Islamism had become the prevailing religion.

#### CHINA.

OUR MISSIONS AT HONG-QUE AND KONG-WAN, SHANGHAI DISTRICT.—The Rev. Dr. Nelson holds services twice on Sunday in the Church of our Saviour, at Hong-Que, for the benefit of the foreign residents; and in the afternoon he preaches to the native congregation at Kong-Wan. Services and preaching to the natives are also held on other days at Kong-Wan, San-Ting Kur, and other places. He reports the baptism of sixteen adults and eight infants, and states that the work is quite hopeful at present.

The Rev. Hoong-Neek Woo holds services and preaches at seven other places besides the chapel at Kong-Wan. He says that the interest is increasing and the work improving at all these places, except at San-Ting Kur. He reports the baptism of ten adult natives.

The Rev. Mr. Wong continues in charge of the work among the natives at Hong-Que. He reports six adult natives baptized, and eight infants, a good congregation, and well attended Sunday and day schools.

REPORT OF THE MISSIONARY PHYSICIAN AT WUCHANG.—Dr. Bunn states that the number of patients attended during the year at dispensaries, hospital, and at their homes were 6,542 men; 1,475 women; and 1,632 children; total 9,649.

There is urgent need of the enlargement of the hospital; the single ward is literally full to overflowing, for some patients sleep on the verandah. Applications for admission have constantly to be denied, and operations declined for want of room. And there is no provision whatever for the care of women and children. The erection of several additional wards should not be long postponed.

#### CANADA.

QUEBEC—*Harvest Thanksgiving.*—The annual harvest thanksgiving service of the congregations of the Anglican churches in Quebec took place on Thursday, October 24th, in the cathedral, and was a grand joint service of praise and thanksgiving. All the Church clergy of the city occupied seats in the chancel, and assisted in various parts of the service. Wreaths of cedar evergreen and other bright foliage were appropriately mingled throughout with the choicest fruits and grain of the harvest. The sermon was by the bishop, from Prov. iii. 6.

#### THANKSGIVING PROCLAMATION.

The President of the United States has issued the following, appointing a day for thanksgiving:

*By the President of the United States,*  
A PROCLAMATION:

The recurrence of that season at which it is the habit of our people to make devout and public confession of their constant dependence upon the Divine favor for all the good gifts of life and happiness, and of public peace and prosperity, exhibits, in the record of the year, abundant reasons for our gratitude and thanksgiving. Exuberant harvests, productive mines, ample crops of staples, of trade and manufactures, have enriched the country. The resources thus furnished to our reviving industry and expanding commerce are hastening the day when discord and distresses, through the length and breadth of the land, will, under the continued favor of Providence, have given way to confidence and energy, and assured prosperity. Peace with all nations has remained unbroken, domestic tranquillity has prevailed, and the institutions of liberty and justice, which the wisdom and virtue of our fathers established, remain the glory and defence of their children. The general prevalence of the blessings of health through our wide land has made more conspicuous the sufferings and



sorrows which the dark shadow of pestilence has cast upon a portion of our people. This heavy affliction even the Divine Ruler has tempered to the suffering communities in the universal sympathy and succor which have flowed to their relief, and the whole nation may rejoice in the unity of spirit in our people by which they cheerfully share one another's burden.

Now, therefore, I, Rutherford B. Hayes, President of the United States, do appoint Thursday, the 28th day of November next, as a day of national thanksgiving and prayer; and I earnestly recommend that, withdrawing themselves from secular cares and labors, the people of the United States do meet together on that day in their respective places of worship, there to give thanks and praise to Almighty God for His mercies, and to devoutly beseech their continuance.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 30th day of October, in the year of our Lord 1878, and of the independence of the United States the one hundred and third.

R. B. HAYES.

By the President:

WILLIAM M. EVARTS, Secretary of State.

#### MAINE.

ROCKLAND—*Appeal*.—It is with feelings of reluctance that I am obliged to make an appeal to my fellow-Churchmen in behalf of one of the missions now under my charge, and I ask the favor of a place for it in THE CHURCHMAN. Rockland is the mission for which I plead. The members of the Church here are few and poor, and are doing, I know, as much as they can for the support of the Church and its services. But the liabilities have from time to time increased, and now, at the beginning of the cold weather, they find themselves face to face with difficulties which they could not avoid, and which they have vainly striven to overcome. Repairs made last fall, and absolutely necessary to prevent the building falling into decay, have not been yet altogether paid for, and now we find that our furnace is useless and necessitates a further expenditure, which we are absolutely powerless to meet. It is very hard that these people should be deprived of the services of the Church, which they prize very highly, when they are exerting themselves as far as they are able. I ask, therefore, that contributions may be sent to their aid. They may be forwarded either to the bishop or myself.

WILLIAM WALKER,  
Missionary at Rockland and Thomaston.

The statement of the Rev. Mr. Walker, with respect to the circumstances of the mission at Rockland, is in entire accordance with the facts, and I very heartily endorse his appeal in its behalf.

HENRY A. NEELY, Bishop of Maine.

*Feast of All Saints, 1878.*

#### VERMONT.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.—The officers of the Vermont Branch of the Woman's Auxiliary to the Board of Missions, organized at the last diocesan convention, are as follows: President, Mrs. E. J. Phelps, Burlington; vice-presidents, Mrs. T. P. Redfield, Montpelier; Mrs. J. A. Conant, Brandon; Mrs. Geo. R. Chapman, Woodstock; Mrs. J. H. Williams, Bellows Falls; Mrs. E. R. Brewer, Enosburgh; Mrs. John Farrar, St. Albans; and Mrs. Frederick Abbott, Bennington; treasurer, Mrs. George C. Chapman, Middlebury; corresponding secretary, Mrs. J. Isham Bliss, Burlington; recording secretary, Mrs. Charles E. Parker, Vergennes.

The object of this society is to aid in Church work for the parish, diocese, or general missions. Parish societies of women may be formed in union with the diocesan society, to which they may send delegates, not exceeding five, at the annual meeting, on the day before the diocesan convention.

The convention approved of this association of women, and recommended to it the circulation and obtaining of pledges for diocesan missions. The bishop has issued a circular letter approving the work proposed, and it is hoped that the responses may be prompt and liberal. The home mission work, especially in Vermont, demands

speedy attention, and successful efforts in raising funds to insure its continuance, to say nothing of its increase.

#### MASSACHUSETTS.

WORCESTER—*Missionary Meeting*.—The eighth semi-annual missionary meeting of the Church in this diocese was held in All Saints' church, Worcester, on Tuesday and Wednesday, October 29th and 30th, the bishop of the diocese presiding.

On Tuesday evening Divine service was held in the church at half-past seven o'clock, and a missionary sermon was delivered by the Rev. Leighton Parks.

On Wednesday morning the Holy Communion was celebrated by the bishop, who also made an address upon the nature of that sacrament as the Church's bond of unity, and upon the Christian's duty of self-consecration.

After the service a reception was given to the bishop and visiting clergy at the house of Mr. Edward L. Davis.

In the afternoon, after prayers, the question of "Sunday-school Interests" was discussed. The Rev. W. L. Hines opened the discussion with an address on "The Sunday-school, Teaching Duty Towards God; or, Christian Believing and Living." He was followed by the Rev. D'Estaing Jennings, with an address upon the teachings of the Sunday-school in relation to "Duty Towards our Neighbor; or, Missionary Interest and Obligation." The question was then closed by an address by the Rev. T. A. Snively upon "Practical Methods of Interesting Scholars in the Church's Missionary Undertakings."

The last session was held on the evening of Wednesday. The general topic was "The Missionary Meeting," and addresses were made by the Rev. Dr. G. Z. Gray, on "Christ's Religion, with its Missionary Character Repudiated Becomes 'Another Gospel'"; by the Rev. C. H. Learoyd, on "Are our System, Methods, and Successes in Diocesan Missions Entitled to the Church's Respect and Support?" and by the Rev. C. H. Babcock on the question, "Is our Commonwealth a Proper Missionary Field for this Church?"

#### RHODE ISLAND.

PROVIDENCE—*St. Stephen's Church*.—A beautiful memorial tablet has just been erected in this church to the memory of the late Rev. Dr. Henry Waterman. The tablet has been placed in the eastern arch of the church, and is after a design made by Mr. C. E. Carpenter, of the firm of Stone & Carpenter, architects, of this city. The execution of the design was intrusted to J. & R. Lamb, of New York, who have been very successful in their efforts. The design is of the Gothic order. The tablet proper is of Caen stone, richly carved, and has Victoria marble columns on either side of the deeply engraved brass plate, which bears the following inscription: "To the glory of God and in memory of Henry Waterman, D.D., for 27 years rector of St. Stephen's parish, through whose unwearied labors, with Divine assistance, this church was built and the parish firmly established. He was born August 17th, 1813. Entered into rest St. Luke's day, October 18th, 1876. This tablet is erected by the congregation in grateful remembrance of a faithful and earnest servant of Christ."

The tablet is a fitting tribute to one whose holy life and good work for the churches in this diocese has been and will be felt for years.

#### NEW YORK.

NEW YORK—*General Theological Seminary*.—The annual matriculation of the students of the seminary took place in the chapel on Friday, November 1st, the Feast of all Saints. Bishop Seymour presided and celebrated the Holy Communion. The Standing Committee was represented by the Rev. Dr. Price, who read the gospel. The sermon, an exceedingly appropriate and timely discourse, was delivered by the Rev. Prof. Buel. The Rev. Prof. Oliver presented the candidates for matriculation to the bishop, and read their names, six for the middle class and twenty-seven for the junior class; in all thirty-three. Several other students are attending the recitations of the several classes, but are not yet qualified to matriculate. In the course of a few weeks three more young men are expected to

come to the seminary. In that event there will be eighty-nine students on the roll of the institution. After the conclusion of the services the faculty and Dr. Price lunched with the dean. The occasion was in every respect very gratifying, and the trustees and friends of the seminary may well feel encouraged both as regards the work which it is now doing, and the prospect of usefulness which lies before it in the future.

ORDINATION.—On Sunday, October 27th, the Bishop of Springfield, acting for the bishop of the diocese, ordained to the diaconate, in the chapel of St. Mary Magdalene, Mr. Francis Washburn, lately a Methodist minister. The candidate was presented by the Rev. Dr. Edson.

GARMENTS FOR POOR CHILDREN.—Half-worn garments to be altered into smaller garments for poor children are gratefully received by the sewing society of the church of the Nativity. Address the rector, No. 706 East Sixth street.

CHURCH OF THE HOLY TRINITY.—The announcement that Dr. McKim had accepted the election to Trinity church, Columbus, was premature. The vestry of Holy Trinity, Harlem, twice refused to accept his resignation, and presented facts in relation to the state of things in the parish which convinced him that it was his duty to remain in his present field. He has accordingly reconsidered his determination and declined the election.

DEPARTURE OF DEAN STANLEY.—The Dean of Westminster sailed for England on Wednesday, November 6th, after spending several days in this city, as a guest of Mr. Cyrus W. Field. During his visit the dean inspected several of the public institutions, and received much attention from Church-people and others. On All Saints' day he preached in Trinity church to an immense congregation, and on Sunday last in Grace church in the morning, and in the church of the Holy Trinity in the evening.

DELHI—*St. John's Church*.—A very beautiful service was celebrated in this church on All Saints' day. The altar was vested in white, and decorated with memorial gifts of flowers. There was a celebration of the Holy Communion, an address, and choice music. After the services in the church the rector and several of the parishioners took the flowers which had been on the altar, and proceeding to the cemetery, placed them on the graves of the faithful departed.

#### LONG ISLAND.

BROOKLYN—*Church of the Holy Trinity*.—The interior of this beautiful edifice has been thoroughly renovated lately, the walnut wood-work newly oiled, the walls tinted and frescoed afresh, and the chancel refitted with new carpets. The rector's study, which a year ago was constructed over the chapel, has also been frescoed in a very neat and appropriate manner, making it now one of the most inviting private library-rooms to be found in the city. The stone spire of this church has been carefully repaired, every imperfect stone removed and replaced with a new one, and the whole spire from cross to base has received four coats of oil in order the better to preserve the brown stone of which it is built from crumbling.

The remainder of the block on which the Church of the Holy Trinity stands, fronting on Clinton street, is owned by the Long Island Historical Society, and upon it it is proposed to erect an elegant building for the uses of that society. For this purpose \$100,000 have been raised, and within a few days ground has been broken for this structure. This society has not only a large and valuable library, but a cabinet of collections in natural history of considerable extent, and increasing. A natural-history section of the members meets monthly through the autumn and winter. At the last meeting, October 31st, the Rev. Dr. C. H. Hall gave to the section some interesting but informal details of his recent botanical explorations among the Black Hills of North Carolina, a subject upon which he is to speak more fully at the next meeting.

The Church of the Holy Trinity has long sustained a mission chapel, which is at present under the efficient charge of the Rev. William Short. The work grows in interest and happy results; and the spiritual, and in many cases the temporal, wants of a large and destitute part of the city



are well met by the earnest labors of those connected with this mission.

#### ALBANY.

CONVOCATION OF THE SUSQUEHANNA.—The Trinity-tide meeting of this convocation was held in St. Matthew's church, Unadilla (the Rev. Charles Pelletreau, rector), on Tuesday and Wednesday, October 22d and 23d, under the presidency of the archdeacon (the Rev. Hobart Cooke), nine clerical members of the convocation and several lay members being present.

On Tuesday evening, after Evening Prayer, the Rev. E. B. Russell delivered the convocation sermon, upon "The Religion of To-day," particularly in its bearing upon the work of the Christian ministry and its results.

At the half-past nine o'clock service on Wednesday morning the infant daughter of the rector was baptized by the Rev. Mr. Russell.

At half-past ten o'clock, the Litany having been said, there was a celebration of the Holy Communion by the archdeacon, assisted by the Rev. Messrs. Pelletreau and Russell. The brief sermon by the archdeacon was directed to the encouragement and promotion of a faithful receiving of the consecrated bread and wine, and was an earnest setting forth of certain truths respecting the fellowship divinely granted unto mankind with God the Father and His Son Jesus Christ, and the realization of that heavenly fellowship at the sacred feast of the Divine Master's table.

Upon the conclusion of this service the business meeting was called to order, and the usual routine of reports, discussions, etc., was carried out. The Rev. T. A. Snyder and Mr. G. P. Keese were nominated members of the diocesan board of missions. The Rev. Reeve Hobbie was appointed preacher of the next convocation sermon, and the Rev. J. W. Paige alternate. Upon the invitation of the Rev. Dr. Lord, rector of Christ church, Cooperstown, the next meeting of convocation was appointed to be held in that church.

At the evening service the Rev. Dr. Battershall, of Albany, present by special invitation, delivered an interesting missionary sermon upon the Christian's many opportunities to serve the Master in all His work. Following this, and concluding the service of the evening, were a few words from the archdeacon to the convocation, an acknowledgment to the congregation of their interest in the entire session, and thanks to the choir for their attendance upon every service, and their effective rendering of the musical parts of the services.

#### CENTRAL NEW YORK.

CONVOCATION OF THE THIRD MISSIONARY DISTRICT.—This convocation met in St. Peter's church, Bainbridge, on the evening of Tuesday, October 15th. There was an excellent attendance of the clergy, eleven out of the fifteen in the district being present. Four parishes were also represented by lay delegates.

On Tuesday, after Evening Prayer, a paper on "Lay Coöperation" was read by the Rev. W. D. L. Wilson, and followed by addresses on the same subject by the Rev. Messrs. A. W. Cornell and M. C. Lightner.

On Wednesday, at the business meeting, the Rev. R. M. Duff was reelected secretary of the convocation, and Messrs. John R. Clarke and John R. Van Wagenen, lay members of the missionary board of the diocese. A resolution was also passed congratulating the rector of St. Peter's, Bainbridge (the Rev. John L. Egbert), and his parish on recent important improvements made in their church edifice. At the service following the business meeting, a sermon on "The Duty and Privilege of Public Worship," was delivered by the Rev. M. C. Lightner, and the Holy Communion was celebrated by the Rev. Dr. Parke, president of the district, assisted by the rector of the parish.

On Wednesday afternoon an animated discussion took place on the topic appointed for the occasion, namely, "Distinctive Features of the Church." The discussion was opened by the Rev. Mr. Capen, and he was followed by the Rev. Messrs. Cornell, Parke, Bowen, and Egbert, and Mr. Gifford, of the laity.

On Wednesday evening, after a short mission-

ary service, the president read his report of offerings and work in the parishes and mission stations of the district for the past quarter. The report showed that there was great activity in the work of the Church in the district, and that the offerings for the missions of the diocese were made with great regularity. After the report an address on "Parish Work" was made by the Rev. Mr. Duff, and his address was followed by an earnest and forcible one on "Temperance," by the Rev. Mr. Bowen, chaplain of the Inebriate Asylum at Binghamton.

After thanking the people of Bainbridge for their bountiful hospitality, the president closed the convocation with prayers and benediction.

UTICA—St. Luke's Church.—The tenth anniversary of this church (the Rev. Dr. Van Deusen, rector) was celebrated on the morning of St. Luke's day, the bishop of the diocese and a large number of the clergy and laity being present.

During the service, in the evening, the Rev. Mr. Shulte read the annual report of the treasurer of St. Luke's Home, for the year ending October 1st. The receipts of the Home were \$1,583.07, and the disbursements \$1,580.04. The receipts of the hospital department were \$3,025.29, and the expenses \$2,994.12. Forty-three patients were maintained during the year.

#### WESTERN NEW YORK.

BUFFALO—St. John's Church.—The women of this parish have organized two associations, to be called the Ladies' Benevolent Society, and the Society for Social Intercourse. Elections of officers were held, and resulted as follows:

Ladies' Benevolent Society: President, Mrs. C. G. Curtiss; vice-presidents, Mrs. Fleming and Mrs. A. J. Codd; treasurer, Mrs. Thomas Hodgson; secretary, Mrs. W. M. Hughes.

Society for Social Intercourse: President, Mrs. G. D. Barr; vice-president, Mrs. E. B. Jewett; treasurer, Mrs. G. H. Van Vleck; secretary, Miss Fleming.

#### NORTHERN NEW JERSEY.

GREENVILLE—Ordination.—On Saturday, November 2d, in Grace church, the Bishop of Springfield, acting for the bishop of the diocese, advanced to the priesthood the Rev. C. D. Chapman. The Rev. S. P. Simpson presented the candidate, and the Rev. Dr. Abercrombie delivered the sermon.

#### PENNSYLVANIA.

PHILADELPHIA—Bishop Stevens's Welcome Home.—On Monday morning, October 21st, about 100 clergymen and a large number of the laity met at St. Luke's church, in this city, to receive the Holy Communion with the bishop and to welcome him to the diocese, after his return from England. He was assisted in the service by the Rev. Drs. Currie, Davies, Hoffman, and Watson. During the service the bishop made a brief address, expressing his gratitude at being permitted to return home in safety, and warmly affirming his love for his people.

On the evening of the same day a reception was given to the bishop at the Academy of Fine Arts, a large number of the clergy and laity attending, over 5,000 cards of invitation having been distributed. Brief addresses of welcome to the bishop were made by the Rev. Dr. Hare, for the clergy, and by Prof. Stillé, on the part of the laity, which were followed by an address by the Bishop of Delaware.

Bishop Stevens received the personal greeting of those present, after which he made a very interesting response to the addresses which had been offered to him. He described the sessions and work of the Lambeth Conference, and spoke of his great gratification at the presence of such a large multitude of his friends.

Missionary Meetings.—A series of missionary meetings was held in this city, in St. Jude's and St. Luke's churches, and the churches of the Nativity and the Incarnation, under the auspices of the local committee of the general board of missions of the Church, on Wednesday, Thursday, and Friday, October 23d, 24th, and 25th. During the progress of the series all the departments of the Church's work were discussed in interesting addresses, very large congregations being present.

On Wednesday evening a missionary sermon was delivered by the Rev. Dr. J. Carpenter Smith, of Flushing, N. Y., in St. Jude's church, and on Thursday morning the Holy Communion was celebrated in the church of the Nativity.

On the subject of domestic missions, addresses were delivered by the Rev. Dr. T. A. Starkey, of Paterson, N. J.; the Rev. Messrs. W. H. Lewis and W. H. Graff, of Philadelphia; and the Rev. Dr. Twing.

The work of the Church among the Indians was presented by the Rev. R. C. Rogers.

On home missions to the colored people, addresses were made by the Rev. Drs. Twing and Saul, and the Rev. Messrs. J. C. Kimber, Lewis, Moore, Graff, and W. J. Boone.

The Rev. Drs. Rudder and J. H. Eccleston, and the Rev. Mr. Hyland spoke on several topics connected with missionary work.

On foreign missions, a report was presented by the Rev. Mr. Kimber, and addresses were made by the Rev. W. A. Fair, missionary at Cape Palmas, West Africa, and Commander Matthews, U. S. N. The Rev. Abbott Brown also made a detailed statement regarding the reformation in Mexico.

The series of services was closed with a meeting, on Friday evening, in St. Luke's church, when the Rev. Dr. Galleher, and the Rev. Messrs. Boone and A. J. Randolph spoke.

GERMANTOWN—Christ Church.—The damage to this church by the recent tornado is reported to be over \$40,000.

#### CENTRAL PENNSYLVANIA.

LAWRENCEVILLE—Consecration of St. John's Church.—On the morning of Thursday, October 17th, this church was consecrated by the bishop of the diocese to the worship of Almighty God. The bishop was accompanied by the rector (the Rev. John London), the Rev. Messrs. William Marshall and E. P. Miller, of this diocese, and the Rev. F. D. Hoskins, of the Diocese of Central New York. The church was appropriately decorated with evergreens, flowers, texts of Scripture, and emblems. The instrument of donation was read by Mr. W. W. Aldrich, one of the wardens, and the sentence of consecration by the Rev. Mr. Hoskins, who also delivered the sermon.

After the sermon the bishop congratulated the congregation on the consecration of the church, and knowing as he did the difficulties of the work of building and paying for it, commended their faithfulness. He then administered the Holy Communion.

At the conclusion of the service the clergy and others were entertained at the house of Dr. L. Granger.

The church is the result of the persistent labors of a few earnest Church people, led by the perseverance of their rector. When, four years ago, the present rector, then a deacon, took charge of the parish, he found discord and confusion, but by patient effort against all difficulties the church has been built and paid for, and the parishes of Tioga and Lawrenceville have been again united, under the rectorship of Mr. London.

#### DELAWARE.

WILMINGTON—Welcome of the Bishop.—On the evening of Thursday, October 24th, the annual gathering of the Church Sunday-schools of this city took place in the Opera House, a very large number of children and adults being present. The meeting was made an occasion of tendering a public welcome to Bishop Lee, who had returned from England a few days before. The services were conducted by the Rev. Dr. W. J. Frost, and at their conclusion the Rev. T. Gardiner Littell read to the bishop an address of welcome in behalf of the Sunday-schools present. To this address the bishop responded in terms of deep gratification, describing briefly the work of the Lambeth Conference. The bishop was followed by the Bishop of Pennsylvania, in an interesting address.

On the morning of the next day a thanksgiving service was held in St. Andrew's church, and Bishop Lee made an address.

#### MARYLAND.

MECHANICSVILLE—St. John's Church.—On Wednesday and Thursday, October 23d and 24th



the assistant bishop, assisted by several of the clergy, held services in this church, and on Friday, the 25th, he confirmed five persons. These services were also intended to take the place of those usually held by the dean (the Rev. Dr. Lewin) who was prevented by his recent severe illness from visiting all the parishes in the convocation, but has recently visited the others in Montgomery county.

**CONVOCATIONAL SERVICES.**—On Tuesday and Wednesday, October 22d and 23d, the dean of the convocation (the Rev. Dr. Lewin) held convocational services in William and Mary parish, Charles county, assisted by the Rev. Messrs. Andrews, Avirett, J. B. Perry, and J. M. Todd, rector of the parish.

On Thursday and Friday the Rev. Messrs. Andrews, Avirett, J. W. Murphy, and J. W. Chesley held services, by appointment of the dean, in King and Queen parish, St. Mary's county.

### MISSISSIPPI.

#### BISHOP'S APPOINTMENTS.

##### NOVEMBER.

- 9, Iuka.
- 10, Corinth.
- 12, Okolona.
- 13, 14, Aberdeen.
- 15, West Point.
- 16, 17, Columbus.
- 19, Macon.
- 23, Shuqualak.
- 21, Scooba.
- 22, Lauderdale.
- 23, 24, Meridian.
- 26, Enterprise.
- 28, State Line.

##### DECEMBER.

- 1, Pascagoula.
- 2, Moss Point.
- 3, Ocean Springs.
- 4, 5, Biloxi.
- 6, 7, Mississippi City.
- 7, 8, Pass Christian.
- 9, Bay of St. Louis.
- 12, Osyka.
- 14, 15, Magnolia.
- 16, 17, McComb City.
- 18, 19, Summit.
- 20, Brookhaven.
- 21, 22, Hazelhurst.
- 23, 24, Crystal Springs.
- 25, 26, Terry.
- 27-29, Dry Grove.
- 31, Brandon.

##### JANUARY, 1879.

- 1, 2, Canton.
- 4, 5, Lexington.
- 7, Vaiden.
- 9, 10, Carrollton.
- 11, 12, Grenada.
- 14, Batesville.
- 15, 16, Sardis.
- 17, 18, Como.
- 19, Hernando.

At each of the above places a contribution will be expected in behalf of missions within the diocese.

W. M. GREEN.

October 29th, 1878.

### KENTUCKY.

#### ASSISTANT-BISHOP'S APPOINTMENTS.

##### NOVEMBER.

- 10, Twenty-first Sunday after Trinity, Owensboro.
- 13, Wednesday evening, Uniontown.
- 14, Thursday evening, Uniontown.
- 15, Friday, Uniontown.
- 17, Twenty-second Sunday after Trinity, Henderson.
- 19, Tuesday evening, Princeton.
- 20, Wednesday, Princeton.
- 21, Thursday evening, Eddyville.
- 22, Friday, Eddyville.
- 24, Sunday next before Advent, Paducah.
- 27, Wednesday evening, Mayfield.
- 28, Thursday evening, Fulton.
- 29, Friday evening, Clinton.

##### DECEMBER.

- 1, Advent Sunday, Columbus.
- 4, Wednesday, Jordan Station.
- 5, Thursday, Jordan Station.
- 8, Second Sunday in Advent, Hickman.
- 15, Third Sunday in Advent, Lexington.

### TENNESSEE.

**SEWANEE—University of the South.**—The notice in THE CHURCHMAN of October 5th and 12th, containing an appeal in behalf of the University of the South, was liable to produce, and has produced, some misconception. The theological department, newly organized last summer, and depending entirely for its support upon the contributions of the diocese to which the institution belongs, has been temporarily, at least, embarrassed by the prevalence of the yellow fever. For this, no doubt, the appeal was intended. The university proper, in its academical department, has not suffered from that cause and has no ground for any such appeal. It stands on the

same foundation as ever, and, in fact, in several important respects is more stable and fuller of promise than ever before.

JOHN B. ELLIOTT, M.D.,

Chairman of the Hebdomadal Board, University of the South.

November 1st, 1878.

### OHIO.

**TOLEDO—Associated Mission.**—The plans of an associate mission, with its headquarters at Toledo, as mentioned in these columns a few months ago, have been successfully inaugurated. The Rev. Dr. Coleman, rector of Trinity church, has become also rector of Grace church. In a cozy parsonage adjoining the latter church one of his assistants resides—the Rev. E. L. Kemp—who has charge also of St. Paul's church, South Toledo. With him lives the Rev. W. Badger, who officiates at regular intervals at Napoleon, Port Clinton, and Van Wert, all of them important and promising towns, in one of which there is a church building, and in another of which several promises have been made of funds for the erection of a similar edifice.

The Rev. Chester F. Adams has lately become another assistant in Trinity parish, with especial charge of Calvary mission, located in a thickly populated portion of the city. All of these clergymen stand ready to help and relieve one another whenever occasion requires, and between them a good deal of ground can be well occupied, including other points beyond those already mentioned. They meet together every week and spend a morning most profitably in devotions, in conference as to the work in hand, and the study of practical subjects in theology.

Already the good results of their combined efforts are very apparent, and it is hoped that the future will show the more clearly the advantages of such an association.

On Wednesday, October 16th, the clergy already named united in laying the corner-stone of Calvary chapel, which is designed to take the place of the one burned about eighteen months ago. A large congregation was in attendance, and the services were unusually interesting. The children of the mission evinced their interest by bringing bouquets of choice flowers, which they strewed upon the stone after it was duly laid. The building will be of red and black brick, with stone trimmings, and will consist of a nave, with recess chancel, robing-room, infant class-room, porch, and belfry. Its dimensions will be 76 by 45 feet. The plans and specifications are by a young architect of the city, Mr. Alexander S. Young, and have been approved by all who have seen them.

### SOUTHERN OHIO.

**CINCINNATI—St. John's Church.**—A missionary meeting of the parishes of the city and vicinity was held in this church on the evening of Sunday, October 20th.

After Evening Prayer the bishop of the diocese explained the purpose of the meeting, and was followed in an address on foreign missions by the Rev. Dr. James, of the Gambier Theological School. Dr. James enforced the duty of the Church to preach the Gospel to all the world, and then by a rapid survey of the results of missionary work in India, Mexico, Haiti, and Africa, pointed out their many encouragements.

The Rev. Dr. W. R. Huntington, of Worcester, Mass., then spoke upon the subject of domestic missions. He said that it was the duty of the Protestant Episcopal Church to extend itself into those places in this country where it now has no existence, because it can do a good, permanent, and substantial work. Its work will be permanent because it is founded upon a pure morality, a definite faith, and a solemn worship.

### SPRINGFIELD.

**DIOCESAN STATISTICS.**—The Journals of the first two conventions of the Church in this diocese have been published in one volume, which contains the following statistics: Clergy (bishop, 1; priests, 18; deacon, 1), 20; families, 828; individuals, 3,745; baptisms (infants, 148; adults, 40), 188; confirmed, 57; marriages, 25; burials, 44; communicants, 1,435; Sunday-school teachers, 197; pupils, 1,666; contributions—parochial, \$21,503.04; diocesan, \$1,060.43; general, \$121.96; total, \$22,685.43.

### IOWA.

**DES MOINES.**—This city, the capital of the State, situated on the river of the same name, bids fair to become, at no very distant period, one of the largest and most prosperous cities of the West. The business portion lies in the valley, and the surrounding hills are covered with the residences—in many cases very elegant and costly structures—of the well-to-do citizens. The Rev. Mr. Jenckes, formerly of Davenport, has recently entered upon his duties as rector of the only parish in the city. He has made a very favorable impression upon his people, who appear to be heartily united in strengthening his hands. It is hoped that both pastor and people may soon unite in an endeavor to plant the Church in at least one other section of this important and growing city.

**ATLANTIC.**—This is a city with a population of over 3,000, and lies on the Chicago, Rock Island and Pacific railroad, more than half way between Des Moines and Council Bluffs. It is situated on gently rising ground, and, although only about twelve years old, has the appearance of a much older place, many of the business houses being handsomely built of brick. It is surrounded by a fertile country, to which, like most of these Western towns, Atlantic owes much of its prosperity.

There was an organized mission here, some five or six years ago, which, however, came to nothing. During last summer, the courage of the faithful few revived, and they effected another organization, which, it is to be hoped, will share a better fate than its predecessor. The Rev. Mr. Webb, of Council Bluffs, has held one week-day service since June, and the Rev. Mr. Stoddard has spent a Sunday there. There are about twelve communicants in all, of whom only two are men.

One of the main difficulties with which the Church in all these Western towns and cities has to contend is the fluctuating character of the population. Entirely dependent, as the Church is, upon voluntary contributions, this necessarily leads to a very precarious state of things with regard to its ministrations.

Some time since, Mrs. Ebenezer Cook, of Davenport, presented two eligibly situated lots for Church purposes, upon which it is hoped a commodious church, with its rectory, may be erected at no very distant period. There is a fund belonging to the mission of about \$200, which is invested, so that interest is constantly accruing. There is also a woman's association, with an able and popular head, which is actively engaged in such Church work as falls within its province. There ought to be no time lost in securing, at this point, the services, if only occasional for the present, of an active, zealous missionary, in order to sustain and increase the interest.

**WINTERSSET.**—This town, with a population of about 4,500, is well situated on high and billy ground, on a branch of the Chicago, Rock Island and Pacific railroad, and looks down upon the valley of the Middle river. The fine agricultural country around it contributes largely to the thriving character of the city. The court-house, built of cut stone, in the Grecian style of architecture, is an elegant structure, fire-proof, and is said to be the finest in the State. For about a year past Mr. C. W. Hale, a licensed lay-reader, has conducted the services here; but in June the Rev. Mr. Stoddard took charge of the mission, serving it, in connection with several other points, every second Sunday. Under his active administration the prospect at this point is very encouraging. Six candidates for confirmation, including some adults, have been presented to the bishop, and, through the united efforts of missionary and people, a little church, costing \$600, has been erected upon a lot given by Mrs. Winchester, an old resident and a faithful member of the Church. The first service in the new building was held on the Twentieth Sunday after Trinity. A great amount of common sense has been exercised in the construction of the church. It is small, but large enough for the present congregation and for a possible increase. It is very simple and has but little in the way of ornamentation; but it is, notwithstanding, manifestly a house of God. The cross on its front gable silently tells the object to



which it is devoted; and the small chancel, with its altar is equally significant. The work has been accomplished at considerable sacrifice on the part of those concerned; and the best of all that there will be but a very trifling debt upon when it is finished. There is a good deal of musical talent and ability here, which is devoted to the service of God in His Church. The gift of reed organ, for use in the church, and of a communion chalice and paten, is much needed.

COLORADO AND WYOMING.

DENVER DEANERY.—A meeting of this deanery was held in St. John's church, Denver, on Tuesday and Wednesday, October 22d and 23d, under the presidency of the bishop of the jurisdiction, with clergymen being present, among whom was the Rev. Canon Mulock, of Brockville, Ont.

Divine service was celebrated on Wednesday morning, and the Holy Communion administered by the bishop, the Rev. C. D. Mack delivering the sermon, from Ephesians iii. 17-19. A business session was held in the afternoon, and reports were presented showing encouraging progress of Church work.

In the evening the Rev. Francis Byrne, senior priest of the jurisdiction, made a cordial address of welcome to the bishop, congratulating him on his safe return home from Europe. The bishop responded, with warm affection for the clergy and laity of the jurisdiction, and gave an extended account of his visit to England and of the action of the Lambeth Conference.

On Wednesday morning, after Morning Prayer, the subject of "Materialism and Infidelity" was discussed. The discussion was opened by the Rev. C. N. Allen, and continued by the bishop and several of the clergy.

In the evening a missionary service was held, and addresses were made by the bishop, the Rev. Canon Mulock, and the Rev. Messrs. Byrne, Mack, and Mackay.

KANSAS.

STANDING COMMITTEE.—The Standing Committee met at Topeka on Thursday, October 24th, and organized by electing the Rev. Dr. Chas. Reynolds, of Fort Riley, president, and the Rev. Paul Ziegler, of Lawrence, secretary. At an adjourned meeting on the following day, Mr. Alfred Brown, candidate for the office and ministrations of a deacon only, late of W. Keefield, Kansas, was recommended to the Bishop for ordination.

CALIFORNIA.

SAN FRANCISCO.—St. John's Church.—On Sunday, October 13th, there was a celebration of the Holy Communion and other services in this church (the Rev. Alfred Todhunter, rector), commemorative of clergymen and sisters who died in the South during the yellow fever epidemic. The chancel was draped in mourning, and over the altar were the names of the clergy: Charles Carroll Parsons, Louis S. Schuyler, and Duncan C. Green; and of Sisters Constance, Thecla, and Ruth. Above these names were inscribed the words, "In Memoriam," and below, "Martyrs in Will and Deed."

The services were attended by a large and sympathetic congregation. At the celebration of the Holy Communion the attendance was great. The rector took for the text of his sermon the last three verses of I. Cor. xv. He dwelt particularly on the faith and devotion of those who have fallen so nobly at their post of duty, drawing from the story of their faithfulness unto death, lessons for the spiritual guidance of his people, and enjoining steadfastness in all good works. The services were very beautiful, and the impressions they left will not be easily obliterated.

This parish has contributed most liberally to the sufferers. The first appeal for aid on this coast was made by its rector from his chancel, and in his appeal he stated his former connection with St. Mary's cathedral, Memphis, under the present dean, the Rev. Dr. Harris. Since then the parish has sent \$500 to Dr. Harris, \$100 to the Sisters of St. Mary, \$200 to Christ church, New Orleans, \$200 to Vicksburg, \$100 to Canton, \$100 to Holly Springs, \$00 to Port Gibson, and \$75 to Dry Grove; in all \$1,375.

PENNSYLVANIA.

PHILADELPHIA.—Miss Davis, who was ap-

pointed last summer to take charge of the nursing department and to be acting head of the Bishop Potter Memorial House for Deaconesses, has been compelled to resign her position in consequence of ill-health. It has been a great disappointment to have the institution thus deprived of its head, but it is hoped that the Board of Council will soon be able to supply her place. All communications in reference to the institution should be addressed to the Right Rev. Wm. Bacon Stevens, D.D., Philadelphia.

CONFIRMATIONS.

NEW YORK.—By the Bishop of Springfield, at Barrytown (including 5 from St. Stephen's college), Alandale, 13; Kingston, 8; Highland, 17.

NORTHERN NEW JERSEY.—By the Bishop of Springfield, at Greenville, 4.

MARYLAND.—By the assistant bishop, in St. John's church, Mechanicsville, Montgomery place, 5; St. Luke's church, Brighton, 3; St. Bartholomew's parish, 8.

KENTUCKY.—In St. Andrew's church, Louisville, 1; at Richmond, 2; Procter, 9; Beattyville, 1; Richmond, 1; Lancaster, 1.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

MARRIED.

In Oramel, N. Y., October 23d, at the residence of the bride's father, by the Rev. M. Scofield, Miss Rose Johnson and George A. DURUSSEL, of Owego, N. Y.

DIED.

At Winona, "in the Communion of the Catholic Church," on September 25th, HELEN C. REESE, organist of Immanuel church, of yellow fever. May she rest in peace.

Of diphtheria, at Scotch Plains, N. Y., October 24th, RICHARD BISHOP, youngest son of the Rev. Chas. L. and Elizabeth B. Sykes, aged 13 months and 9 days. "Such as are planted in the house of the Lord shall flourish in the courts of the house of our God."

September 23d, 1878, suddenly, JAMES C. DUNCAN, for over twenty years junior warden of St. Paul's church, Angelica, aged 62 years.

In Watertown, Conn., October 29th, MARION FOOT CONDIT, of Milburn, N. J., only daughter of Hubert and Eliza Scoville, Watertown, Conn., aged 47 years. Interment from Christ church, Watertown, Friday afternoon, at 2 o'clock.

At Brownsville, Tenn., on the 24th of September, 1878, in the 63d year of his age, WESLEY WILLIS. A devout and zealous member of the Church, and for several years an active, useful member of the vestry.

Of yellow fever, at Meridian, Miss., on the morning of the 25th of October, 1878, EUGENE TALLAICHET, formerly of Demopolis, Ala.

On the 27th of October, Mrs. LYDIA B. PETTIT, wife of the Rev. N. Pettit, rector of Christ church, Borden-town, N. J., and daughter of the late Rev. Clarkson Dunn.

At Burlington, Vt., October 31st, 1878, CATHERINE M., daughter of Dr. Geo. M. and M. H. Ockford, aged two months.

In New Haven, October 31st, 1878, the Rev. MARTIN MOODY, aged 73 years.

CLARA GAYLE, eldest child of James W. and Helen G. Locke, born Jan 13th, 1872, died in Greensboro', Ala., Oct. 23d, 1878.

"Fold her, O, Father, in Thine arms, and let her henceforth be  
A messenger of love between our human hearts  
and Thee."

Entered into life, at Waco, Texas, of scarlet fever, on Friday, October 18th, RICHARD, aged 8 years; on Saturday, October 19th, ALICE, aged 18 years; on Tuesday, October 2d, HATTIE, aged 10 years; children of Joseph and Henrietta Hopkins.

Entered into life, at Waco, Texas, of scarlet fever, on Tuesday, October 2d, ROSA SCOTT, aged 2 years and 9 months, daughter of Col. R. B. and Mrs. Alice Parrott.

At Mount Joy, Delta county, Texas, on the 28th of October, MAUD PENNYBACKER, daughter of Dr. G. M. Pennybacker, in the 23d year of her age.

OBITUARY.

Another faithful soldier of the Cross has fallen. Mr. HARRY TAYLOR, of Alton, Ill., late of Indianapolis, entered upon his rest October 28th, 1878. At the time of his death Mr. Taylor was a warden of St. Paul's church, Alton. For many years he had been a vestryman in Christ church, Indianapolis, as he had been in parishes of other dioceses, while he was a highly valued delegate to the conventions of the several dioceses in which he lived. These are but few words; but they outline a churchly life full of good words and works. While closely engaged in the pressing duties of his profession, that of civil engineer, Mr. Taylor carried the interests of the Church with him wherever he went, into whatever he did. Everywhere he looked about him to see what could be done in the cause of Christ. He studied how he could best uphold his pastor's hands; how he could strengthen the parish; build up the Sunday-school; influence men to attend the services of the Church, or establish missions in outlying and neglected places. After the heavy week-day work of his own calling, he was always faithful to his place in the various services and Sunday-school, besides

which he would walk or ride miles, if necessary, to hold another school, or to read services in some neglected portion of the town or in some distant hamlet. Modest and unassuming, he never appeared to think that he was doing anything. Although possessed of strong feelings, with good sense and sound judgment, he nevertheless always gracefully yielded to authority in Church work. By his rector he ever faithfully stood, whether differing in opinion from him or not, strongly upholding his hands before all the people. Mr. Taylor was born in England, came to this country at an early age, lived and worked for Christ in the Dioceses of Maine, Indiana, and Illinois. He has now gone to his reward, leaving wherever he was known, many longing hearts to wonder who can fill his place, and to pray: "Let me die the death of the righteous, and let my last end be like his."

RESOLUTIONS.

At a meeting of the vestry of Christ church, Borden-town, N. J., held November 3d, 1878, the following preamble and resolutions were adopted:

WHEREAS, It hath pleased our heavenly Father to remove from the scene of her earthly labors the beloved wife of our rector, the Rev. N. Pettit;

Resolved, That we tender him our most heartfelt sympathy in his affliction, which is felt to be one in which his whole congregation shares; she, by her quiet, unobtrusive performance of the duties of her position, and her ready and tender sympathy with all suffering, having endeared herself to all with whom she was thrown in contact, while she has left us an evidence of the sustaining power of our holy religion by her patient endurance of the months of suffering which terminated her life.

Resolved, That a copy of these resolutions be handed our rector, entered on our minutes, and published in THE CHURCHMAN By order of THE VESTRY, W. H. THOMPSON, Secretary.

IN MEMORIAM.

A meeting of the vestry of Christ church, Albion, N. Y., was held on the 15th of October, and the following resolution was adopted:

Resolved, That this vestry feel the deepest regret at the great loss which this parish and the Church at large has sustained in the death of their late junior warden, CHAS. A. HARRINGTON, which occurred suddenly on the 11th inst.

Mr. Harrington was associated with, and took an active interest in, this parish from its inception, its organization having been effected in his own house; and we recognize the fact that its existence and condition to-day are largely attributable to his devotion and tireless labor; and the remembrance of his bright example will long remain with us, illustrating the refining and elevating power of the Christian religion.

He fell asleep in an unshaken trust in his Saviour, and in communion with his Church.

In heartfelt sympathy with his bereaved family, we direct the Clerk of the Parish to put this tribute of our love and esteem upon the Parish Register; and to transmit a copy of the same to the sorrowing members of his family.

In token of our appreciation of his many virtues, and our desire to do honor to his memory, this Vestry will attend his funeral in a body, wearing the usual badge of mourning.

W. J. HARRINGTON, Clerk.

APPEAL.

An earnest effort is now being made to complete St. Mark's church for the use of the colored people, who at present have no church in which to offer their praise and worship. The building is in such a condition that if funds cannot be raised to complete it, something at least must be done to preserve it as it is. The Guild of St. Mark's, which has control of it, has been engaged in the erection and completion of two mission houses elsewhere, and have no funds to apply for this purpose. They are zealous to complete this work, and therefore ask your contributions. Only \$100 is needed to place the building in such a condition that our colored people can praise God in their own temple. The committee have waited for some time, but now feel obliged to make this appeal from the urgent necessity of the case.

Contributions can be sent to either of the undersigned committees. A. W. KNIGHT, Chairman, JNO. GASS, Committee St. Mark's Guild, University of the South, Sewanee, Tenn., October 28th, 1878.

For Acknowledgments, see page 570.

The Rev. John M. Schwarr, rector of St. Thomas's church, Summerville, Tenn., and for many years secretary of the convention of that diocese, has died of yellow fever. His noble death leaves his little daughter entirely unprotected for. May God raise up some kind friends for her.

A stated meeting of the Board of Managers of "The Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York," will be held in the Sunday-school Room of Trinity chapel, 25th Street, New York, on Tuesday evening next, the 12th inst., at eight o'clock.

D. B. WHITLOCK, Recording Secretary, 46 South Street, New York.

EVANGELIST MISSIONS.—Bishops or rectors who desire the Rev. J. W. Bonham to hold special services in churches or halls are requested to address him, care of the Rev. A. T. Twing, D.D., 22 Bible House, New York city.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY

needs immediate contributions to enable it to fulfil its obligations to students in school and college.

We need \$2,000 in the month of September. Will not the faithful friends of the Society, and those "whom God hath blessed" with abundance, give liberally to this important work?

Remittances and applications may be addressed to the Rev. H. W. SPALDING, Corresponding Sec'y, 179 Seymour street, Hartford, Conn.



## LETTERS TO THE EDITOR.

All "Letters to the Editor" published hereafter will appear under the full signature of the writer.

## BAPTISM "FOR" THE DEAD.

To the Editor of THE CHURCHMAN:

As a matter of interest bearing upon the subject-matter of a communication in the last CHURCHMAN, I send you herewith a letter received by me several years ago from Professor William Lindsay Alexander, of Edinburgh, editor of Kitt's "Biblical Cyclopaedia." The article on baptism in that work was from his pen, and I wrote him on the subject of his remarks concerning this mysterious baptism. He did not get entirely the sense of my construction, so I wrote him again; and as my reply to his third objection gave a brief summary of my view, I give it here for what it is worth, only premising by saying that the simplest interpretation of a writer's meaning is generally the most accurate. In reply to objection third I urged that *ὑπέρ*, with the genitive, did not always mean "instead of," or "for behoof of," adducing in proof St. Luke ix. 50, where, unless the article changes the meaning, "*ὑπέρ ἡμῶν*" means "for us," in the sense of "*with us*." Hence, since this baptism is given by St. Paul as an argument for the resurrection of the dead, the baptism being into the death of Christ, in the hope of the resurrection by Him which all the dead in Christ had, I conceive the apostle refers to all true Christians, and not some, when he asks the question, applying "*ὑπέρ*" in the sense given above, "Why are they baptized? *ὑπέρ τ. ν.*"—"with," "for," or "in the faith of" the dead."

Of course this is only my view, which may not be correct; but it answers to the general tenor of the teaching of the apostles, and is in full harmony with the use of *ὑπέρ* with the genitive. I do not think the use of the article can change the sense. The practice of some early Christians I rather think to be a corrupt following of the text than the cause of St. Paul's reference. In a future article I will more fully prove my interpretation,

T. LEWIS BANISTER.

Baltimore, September 28th, 1878.

PINKIEBURN, MUSSELBURG,  
November 29th, 1870.

REV. AND DEAR SIR: I have the pleasure of acknowledging receipt of your letter of November 2d, in which you convey to me your view of the meaning of I. Cor. xv. 29. I am much obliged by your writing to me, and feel gratified that you should have thought it worth your while to ask my opinion on the view of the passage you favor.

The opinion that by "the dead" in this passage we are to understand Christ, has been held by many interpreters. It ascends as far, I believe, as to Pelagius. Not a few also have connected the apostle's expression in I. Cor. xv. 29 with the passage from the Epistle to the Romans, which you cite; and from that interpret it very much as you do. Hammond, Knatchbull, Stow, and more recently Lange, may be named among those who accept this view. Cardinal Cajetan's note on the passage is "Argumentum Pauli est hoc: Christiani dum baptizantur, in hoc baptizantur ut cum Christo moriantur, deinde resurgant," which, I think, nearly gives your idea.

I confess I should like to be able to adopt this interpretation, for it gives a meaning to the passage, both in accordance with other parts of Scripture and in itself, simple and natural. But there seem to me insuperable objections to it.

1. All true Christians are baptized into Christ's death; but the "baptized," of whom St. Paul writes in I. Cor. xv. 29, are only some Christians.

2. The plural *τῶν νεκρῶν* cannot without violence be made to denote the singular, Christ. Stow and Lange try to get over this by supposing dead saints included with Christ;

but we can never be said to be baptized for dead saints in the sense in which we are baptized for Christ who died for us.

3. *Βαπτίζονται ὑπέρ τ. ν.* can only mean "baptized instead of," or "for behoof of." This cannot be equivalent to our baptism *εἰς Χριστόν*, "into" or "for" Christ. The prep. *ὑπέρ* is never equivalent to *εἰς*. On these grounds I feel unable to go along with you in the view you have adopted. What the meaning of the passage really is I confess I am not prepared to say. The plain, obvious meaning of the words is that certain persons then alive had been baptized in the place of, for behoof of, certain others who were dead. That such a practice prevailed in the Church subsequent to the third century is certain; but that it existed in the apostle's days there is no evidence; and if it did, one can hardly suppose the apostle would, even for the sake of an *argumentum ad hominem*, have referred to it in such a lofty argument as that which he is pursuing here. The more I look at the passage, the more puzzling it becomes to me; so I have resolved in the meantime to leave it as among the things hard to be understood in the writings of the apostle.

With sincere fraternal regards, I remain, dear sir, yours very truly,

[Signed] W. LINDSAY ALEXANDER.

THE REV. T. LEWIS BANISTER.

THE PROPOSED PARSONS  
MEMORIAL.

To the Editor of THE CHURCHMAN:

It was but last week that we were speaking to a brother rector here in Hoboken, where the Rev. C. C. Parsons served so faithfully two years of his ministry, of the propriety of erecting some monument to his memory. Even the character of the memento and the place where it should be located were spoken of. These were a scholarship in the theological department of the University of the South, at Sewanee, Tennessee, the State in which the brave man and the devoted priest of God fell at his post.

This week a letter from the Rev. Alfred Todhunter, of San Francisco, to THE CHURCHMAN, puts our very words almost in print. It seems as though the East were answering to the West in honoring the memory of this heroic man. By all means let there be a subscription opened at once, and we are sure the sum of \$5,000 will soon be raised to endow the "Charles Carroll Parsons Scholarship," from the income of which a theological student could always be in training. As representing the parish in which Mr. Parsons served while here, I will gladly forward the object in every way.

JOHN SWORD.

Church of the Holy Innocents, Hoboken, N. J.,  
St. Luke's day, 1878.

SCOTTISH EPISCOPACY AND BISHOP  
SEABURY'S CONSECRATION.

To the Editor of THE CHURCHMAN:

Two or three typographical errors in my article ought to be corrected. Dr. John Berkeley is a myth to me, but Dr. George Berkeley, the Prebendary of Canterbury, was the second son of the Bishop of Cloyne. The eldest, who was named Henry, was born in this country and lived many years beyond the death of his father. I am sure I did not change Dr. Horne, the celebrated commentator on the Psalms, into Dr. Home.

I have been asked for the authority that the clergy of Connecticut directed Dr. Seabury, in case he failed in his negotiations with the English bishops, to apply to Scotland for consecration. In the second volume of "Church Documents," edited by Hawks and Jerry, pp. 212, 213, is a letter from the Rev. Daniel Fogg, of Pomfret, Conn., who was one of the ten clergymen that met in Woodbury, and "pitched upon Dr. Seabury as the most proper person" to go to England and obtain

Episcopal orders. This letter, dated "July 14th, —83," written to the Rev. Samuel Parker, afterwards Bishop of Massachusetts, closes in these words: "We clergy have even gone so far as to instruct Dr. Seabury, if none of the regular bishops of the Church of England will ordain him, to go down to Scotland and receive ordination from a non-juring bishop. Please to let me know by Mr. Grosvenor how you approve the plan, and whether you have received any late accounts from England."

This certainly is proof enough that Dr. Seabury needed no advice or suggestion from any one on the other side about going to Scotland for consecration.

E. E. BEARDSLEY.

## INDIAN AFFAIRS.

To the Editor of THE CHURCHMAN:

In the letter of Mr. Stebbins's, which appears in your issue of the 5th of October, there is one passage from which, perhaps a wrong inference might be drawn, though it may not have been so intended by the writer. He says: "There is little or no progress, as far as education and religion are concerned, before the Indians reach a certain stage of civilization. All efforts fail until they have laid aside their blankets and leggings, and live in log-houses." The inference that one would draw from this is that Indians must be civilized to a certain extent before religion can take hold of them or begin to operate upon them.

In the interests of truth we may be permitted to doubt this. Our experience with Indians here is exactly the reverse. To say that we must first civilize them to a certain extent, and then Christianize them afterwards, seems to us—to use a homely phrase—like putting the cart before the horse.

It is certainly not the way St. Paul and his fellow-apostles did; first to teach the uncivilized heathen to whom they preached the arts of civilized life, and when they had attained that stage, apply the Gospel to them afterwards. No; they began at once with the rudest heathen with Jesus Christ and Him crucified, as their very first lesson. The Gospel must in some way have lost its power now if we must take up the new, slow, and roundabout method suggested. And it becomes us as Christians to inquire whether such be the fact; for it touches the honor of our Lord if it be indeed true that His Gospel is now powerless with man in his original state of savagery. If so, then has the Divine salt indeed lost its savor.

We must go, then, to actual experience to settle the question. Now what does experience teach us? The writer has lately been permitted to talk individually with many hundred wild blanket Indians, living in exactly their original state, at Red Lake and elsewhere, on the subject of religion, and can therefore form some opinion. Sitting talking by the wigwam fire, with a group of two or three of these men who had never heard the Gospel before, and telling them of the sufferings and death of our Saviour for us, of the shame and spitting, we have heard them give vent to the liveliest expressions of sorrow and pity and wonder. To see them and to hear them was to realize the truth of Christ's prophecy, "And I, if I be lifted up from the earth, will draw all men unto Me." All men! yes, even the poor, wandering Indians, apparently the hardest to be touched of any human beings. And setting before them in the simplest way the last judgment, as Christ sets it before us, and in His own words depicting the scene—the separation of the good from the bad, the words of the Judge, the remonstrance of the condemned, the execution of the sentence—we have seen them agitated by the most uncontrollable emotion, torn asunder by the internal conflict, and giving vent to their feelings, which they vainly endeavored to suppress, in sighs, in heavings of the breast, in an agitation so



great that they were unable to sit still in their places. They contrasted their own guilty lives with the severity of God's most just judgment, which they then heard of for the first time; and that it was which produced such a tumult in their breasts. The writer has never seen such emotion among white people as these poor heathen showed. The reason is, with the white people it is an old story; they have heard it repeatedly; they have become Gospel-hardened; whereas it came upon those of whom we are speaking entirely fresh, and with its native power not dulled by long-continued rejection. Felix never "trembled" more when St. Paul preached to him of "righteousness, temperance, and judgment to come," than we have seen these poor heathen do, and that not once nor occasionally, but repeatedly. We do not say that it produced an immediate effect on their practices. It did not. They loved their sins too dearly to part with them. Their master (the devil) held them too fast to let them go so easily at the first assault. He put into their mouths the same answer which he suggested to the heathen Felix, "Go thy way for this time, when I have a convenient season I will send for thee." They struggled violently for a time with the "powers of the world to come," which—wonderful force of Christ's Word—had seized them and finally overcame them. The powers of hell recovered from their first surprise and mustered themselves and returned to the conflict and drove out the invader. The goods of "the strong man armed" were again in peace for a time. But the point we wish to make is that the Gospel has the same power over the heathen now that it had in the freshness of its youth, and that we do not need any more than then to first civilize the savage before we preach the Gospel to him.

We may mention, in confirmation of this truth, something we have heard of our well-known Indian presbyter (the Rev. J. J. Emmahbowh) relate. He has a cousin in Canada, an Indian missionary to the Indians there. Some one asked him: "Mr. —, where do you have your greatest success among the Indians? Is it in powerful discourses from the pulpit, or in moving addresses to them in week-day assemblies for prayer?" Said he: "It is in the wigwam, sitting talking with them by the wigwam fire."

We venture to say confidently, the views of the late members of the Peace Commission to the contrary notwithstanding, that the only way to civilize the Indian—leaving out of view, for the present, Christianizing him—is to preach the Gospel of Christ to him. His first lesson in civilization should be to tell him of God, and of Christ crucified for him. That will pour a flood of light into his darkened mind. The Indians have lost the knowledge of a supreme God. They believe in the "gods many," that there are gods everywhere—gods of the woods, gods of the trees, gods of the bears, gods of the fishes, gods under the water. It clears their mental vision wonderfully to let them know of the One God, who made heaven and earth. The knowledge of Him and of His Son who died for them will do more to make them give up the wild, bad, roving life, and live a steady, civilized life than all the persuasion, exhortation, and example you can possibly bring to bear upon them. For such instruction leaves out the very force, the moving principle of all amendment—God and His Son and His Spirit. If he believeth the Gospel and become a Christian, his civilization will follow of itself. Without that, it never will. The writer has known many instances of Indians, and persons of mixed blood, having been taken and highly educated, intellectually only, and in every case it made them worse than they were before. "What are you taking that Indian down below for?" said an old Indian missionary—not of our communion—to some persons who were taking a young Indian man to a distant State to give him this merely in-

tellectual education; "do you wish to make him twice as much a devil as he was before?"

If he become a Christian he will have no need to be told to give up his wild, roving life, and earn his bread by his labor; the new light that is in him will teach him that. But in vain will any one tell him to give up whiskey, to give up gambling, to live in a house, to be civilized, if God and his accountability to Him be left out. In that way of putting it, it is only a choice of worldly courses, and he prefers his old life. So we firmly believe the best way, the only way, to civilize the Indian is to go to him individually and tell him of God, of his Saviour, of his own soul.

Our experience on this reservation confirms this view; for the best and most faithful Indian Christians are also the best and most successful farmers. Their power of becoming good farmers seem to bear an exact ratio to their state as Christians, so that if you saw a man in church, and knew what was the state of his soul toward God, you could tell exactly what his farm would look like without ever having seen it. Some heathen Indians have attempted to farm on this reservation, and their farming never amounted to anything. The good Christians are the good farmers.

Therefore we think Indian civilization will always prove an utter failure, if attempted in the way suggested in Mr. Stebbins's report; namely, first to civilize and then Christianize, and for that reason, and because such a view of the inability of the Gospel to do a man good until he has reached a certain stage, touches the honor of the Gospel and the glory of the Lord of the Gospel. I have ventured to raise my feeble voice in dissent where there are so many that are leaders in this noble work, and not, as I, one of the humblest of the rank and file.

J. A. GILFILLAN.

White Earth, Minn., October 18th, 1878.

### THE "TORMENTORS" IN MATT. XVIII. 34.

To the Editor of THE CHURCHMAN:

In your issue of October 5th, Dr. Holland replies to the objection I made to his explaining the "tormentors," in Matt. xviii. 34, by the devil and his angels, for whom "the everlasting fire is prepared" (Matt. xxv. 41). I can only say that his reply does not seem a satisfactory vindication of the reference; indeed, I see no connection whatever between the two texts; still, had he been careful to explain in the Sunday-school Leaflet itself in exactly what sense he meant to teach that the devils would be "tormentors" of the lost, viz., "by the taunts and reproaches which they, as well as evil men who shall share their fate, will then heap each upon the other," I might not have thought it necessary to criticise an expression so stripped of all force of meaning. But I submit that this is entirely too mild and weak a sense to put upon the language of the parable, if it really means what the doctor teaches by his reference. "To deliver" (παρέδωκεν) can only mean to put under the charge of, into the power of, and to torment is—to torment. There is no stronger word in English. It is simple matter of history that the interpretation advocated by Dr. Holland has always, and we think inevitably, included more than a simple "taunting and reproaching" of each other by evil spirits and evil souls. The popular belief is that the lost souls come into the power of the devil, as prince of hell, and are completely at his mercy—an utterly unchristian conception, as I remarked in my former letter. The idea of the devils, never as merely disagreeable companions in misery, but veritable tormentors and torturers of the bodies of the wicked as their victims, has been common in Christendom for ages, and always formed a main part of the stock-in-trade, of dealers in

horrible pictures of hell-fire, from Dante to Messrs. Spurgeon, Furniss, etc. If Dr. Holland, and, for that matter, Burgen and Trench, whom he quotes, do not mean for a moment to sanction such ideas, they certainly would do well to avoid the use of words and phrases which leave that impression, and no other, upon the ordinary untaught mind, especially in papers for the use of children.

It is of supreme importance, in this restless critical age, to say only and plainly, in matters of religious doctrine, what we are prepared to stand by, without sophistical equivocation or cunning explanations. Men listen to our teaching and preaching with keen critical ears, and at times translate our vague words, our conventional, traditional phrases, into plain English with startling effect. "Do you mean what your words seem to mean on their face? If not, what do you mean? You say the tormentors to whom the unmerciful servant is delivered 'represent' the devils to whose place the souls of the wicked go at the judgment. To 'deliver to tormentors' means nothing less than to deliver to be tormented; it expresses, according to the common use of language, not a mere 'permitting,' but a deliberate purpose—not to say command. Is that, then, the kind of a God you bid us worship as our Father in heaven? What would you think of a father on earth who, seeing his son in an agony of shame and self-loathing and bitter remorse, over some great crime, should, in his fierce anger, not be content with that spiritual misery, but deliver him up to other wicked men, to torment him in every way, with only the caution that they always stop before breath left the poor body, for that would put an end to his (physical) torment, which was the last thing intended?"

Is it not self-evident that an interpretation which naturally leads, and actually has led, as we all know, to such a conception of hell, must be mistaken, no matter by whom advocated? It is an ancient rule of hermeneutics that we must always interpret the Word of God so as to give noble ideas of God.

Nowhere else in all Scripture do we find evil spirits spoken of as tormenting the wicked, or in any way "making bitter" their life hereafter. The fire and the worm are the only "instruments of the just judgments of God" the Bible mentions, whatever be the private opinion of Archbishop Trench. Matt. xxv. 41, and Rev. xx. 7, teach that the devil and his angels shall be cast into hell, which was first prepared for them, and not for men; but Scripture is silent, and we had best be too, as to what will be their relation and conduct towards those souls which share their evils and their misery. We simply know nothing whatever about the matter.

The common belief, therefore, rests solely upon this one word, translated "tormentors," or in the Vulgate *tortores*. But granting (what is very doubtful) that *παράδοται* does mean "tormentors," it by no means follows that there must be some equivalent tormentors in the world to come, whether the torment be designed for purification, as the Romanists think, rightly insisting on the root idea of *παράδοται*, the touchstone, by which gold was tested, or as Protestants think, for no purpose except cruel vindictiveness. The fact is strangely overlooked that the main reference of the parable is to this life. The servant who is forgiven goes forth from his master's presence and is unmerciful to a fellow-servant, and casts him into prison, which certainly no one can do after the final judgment. But what "tormentors" does such an unmerciful man find on earth save the spiritual torment of his own sin and evil which hold him fast in bondage? Our Lord's words, "So, likewise, shall my Heavenly Father do unto you," sum up all the solemn lesson of the parable, that an unforgiving heart cannot receive, or, receiving, cannot retain, God's merciful forgiveness. The heavy burden of his sins, which his prayer to his Lord shows he was conscious of, rolls



back upon the man who, in his actions towards his fellow-man, ignores and violates that mercy to which he had appealed, in God. He is in the dark prison-house of his sins, the assurance of God's love and forgiveness taken from him, with no hope of release till his soul's character changes, and he can show to his brethren the love and mercy he prayed his Lord to show to him. If ever that happens, the parable plainly teaches he shall be released, as he must be, since he that loveth dwelleth in God, and God in him. "The Lord was wroth and delivered him to the tormentors till he should pay all that was due unto him." The "till" (*ὅς οὖν*) is the identical word used in Matt. i. 25, in which passage Protestants commonly argue it cannot signify "never." R. W. MICOU.

### YELLOW FEVER.

To the Editor of THE CHURCHMAN:

Would you be so kind as to refer to Winona, Mississippi, as needing assistance? There is a great deal of sickness in the town, and we are altogether destitute. We need everything. Some few weeks ago I thought we were through, but it has broken out with renewed violence. Please do something for us.

Aid can be sent to any one of the following: The Rev. J. A. Matthews, David Turner, M.D., or J. C. Purnell, Esq.

JAMES A. MATTHEWS,  
Rector Immanuel Church, Winona, Miss.

### A DEFENCE OF COMMISSIONER HAYT.

To the Editor of THE CHURCHMAN:

On my return home, after a considerable absence, I find in THE CHURCHMAN of October 5th a letter from Mr. E. A. Stebbins, in which reference is made to the Hon. E. A. Hayt, Commissioner of Indian Affairs, in terms so unjust and so evidently inspired by vindictive personal feeling, that I am constrained by my long acquaintanceship with Mr. Hayt, and my knowledge of some of the facts referred to by Mr. Stebbins, to vindicate my absent friend, and to ask you to make such corrections as you may think equitable. To assure you that I do not volunteer my vindication out of political or religious sympathies held in common with Mr. Hayt, I premise that—while he is an earnest Republican—I am an equally earnest Democrat. Moreover, he belongs to the Reformed Church, and I am an attached and life-long Churchman.

Mr. Stebbins states that, on the announcement of Mr. Hayt's appointment as commissioner, it met with the approval of the Board of Indian Commissioners, who passed a formal resolution unanimously congratulating the president on having secured Mr. Hayt's appointment. So far Mr. Stebbins states the truth without false coloring; but he is guilty of subterfuge and disingenuousness when he adds, emphasizing the insinuation by italics, that at the time of the passage of their resolution the board supposed Mr. Hayt to be well qualified, but that these hopes had been grievously disappointed. The disingenuousness that I charge consists in the fact that while Mr. Stebbins is merely stating his own views, he conveys the impression, by the arrangement and connection of his contexts, that the members of the board have been obliged to revise their original favorable opinion of Mr. Hayt, and had been grievously disappointed in him. On this point I am authoritatively advised, however, that there has been no change whatever in the opinions of the gentlemen constituting the board, and that he and they continue to act together with entire harmony and with a mutual interchange of confidence and esteem. Mr. Stebbins will have no countenance from them in his innuendoes against and attacks upon Mr. Hayt.

It was all the more ungracious in Mr.

Stebbins to pursue the course he has elected, since nearly every valuable hint or suggestion in his letter was derived—in some instances almost *verbatim*—from Mr. Hayt's last official report as commissioner; while the reforms accomplished or proposed in the Indian service, to which he alludes with commendation, also owe their origin to Mr. Hayt. Besides, the existing abuses which Mr. Stebbins points out—with many others that have been corrected and of which he appears to be uninformed—have been elaborately and repeatedly excoriated by Mr. Hayt in various official reports. That they still remain in existence is only because they are too complicated and deeply rooted to be abolished speedily with the insufficient means and limited powers entrusted to the commissioner.

I will only add, in conclusion, that Mr. Hayt is a gentleman of great benevolence and probity, is a first-class and experienced business man, earnestly desirous to purify and economize the Indian service, possessing fine administrative powers, and that he accepted the office at the earnest, repeated solicitations of the "powers that be," at the cost of great personal sacrifices. C. D. DESHLER.

No. 21 Courtlandt street, New York,  
October 16th, 1878.

### NEW BOOKS.

LECTURES ON MEDIAEVAL CHURCH HISTORY, being the substance of Lectures delivered at Queen's College, London. By Richard Chenevix Trench, D. D., Archbishop of Dublin. [New York: Charles Scribner's Sons, 1878.] 8vo. pp. 444.

This last contribution of the venerable Primate of Ireland is well worthy of his reputation. The present volume deals with a period of very great interest and importance, and it treats this period of Church history with sufficient fulness and care to render the work of great service not only to general readers but also to more advanced students. The lectures are twenty-nine in number, and among the topics treated of are, "The Conversion of England," "Monasticism," "The Papacy at its Height," "The Great Councils of the West," "The Eve of the Reformation," etc. They were originally delivered to classes of girls in Queen's College, London, and the archbishop is inclined to the opinion that young women make quite as good students of Church history as young men do.

Without attempting to go into details of criticism, one thing we may state as certain, and that is, that the volume, apart from its other great merits, is a very readable one, and offers attractions of no light kind to all who take any interest in the topics which it discusses. Breadth of view, candor, and fairness of judgment, admirable arrangement and choice of matter, together with sound and extensive scholarship, give the present work no ordinary claims upon the attention of Christian people. The author makes no display of learning by giving references to authorities. His page is clean and clear of all notes or disturbing material, and the volume is printed on good paper and with good-sized type. It is almost superfluous to add that we commend it heartily to all our readers.

WHAT IS THE ETERNAL HOPE OF CANON FARRAR? Also a Correspondence with the Canon, Closed on His Part with Threats of "My Lawyer," and "Legal Proceedings." By J. Russell Endean. Second Edition. [London: Kerby & Endean. New York: Pott, Young & Co. 1878.] Cloth, pp. 96. Price 75 cents.

We are not altogether pleased with this attack upon Cannon Farrar and his teaching. The author makes some strong points, but his arguments are not well arranged, and some of them lack force. But the most painful part of the whole performance is the bitterness of feeling displayed, and the somewhat frequent use of personalities. It seems that the author, shortly after the appearance of "Eternal Hope," opened a correspondence with Dr. Farrar, criticising severely the work, and asking for a reply. Several letters passed

between the two disputants, but Dr. Farrar refused permission to publish those which he wrote. Mr. Endean has, however, somewhat triumphantly made a flourish of this fact, and used it as a proof of the weakness of his opponent's position. He prints his own correspondence, and prefaces it with a chapter on the scriptural aspect of this question at issue. We are sorry to say the volume does not add much to the sum of knowledge already possessed by the public, and the prominence of self-conceit is decidedly unpleasant.

THE LITTLE GOOD-FOR-NOTHING—(Le Petit Chose). From the French of Alphonse Daudet. Author of "Sidone," "Jack," "The Nabob," etc. By Mary Neal Sherwood. [Boston: Estes & Lauriat. 1878.] 12mo, cloth, pp. 354. Price \$1.50.

The epithet rightly describes the leading character of this story, M. Daniel Eyssette. He was literally "good for nothing." His misfortunes are narrated in a very graphic way. But sympathy for his boy gradually changes into impatience at his utter incapacity, and thus the general impression of the book is far from pleasant. Nor does the author show his usual skill in holding the reader's interest. The power manifested may be equal to that which produced his other romances, but it is misused, and so fails of its intended result. Very few, we take it, will call this an entertaining novel. If it were only pathetic we might perhaps like it, but it is woful. For this reason it will be disliked.

SHAKESPEARE'S TRAGEDY OF HAMLET, PRINCE OF DENMARK. Edited, with Notes, by William J. Rolfe, A.M., Formerly Head Master of the High School, Cambridge, Mass. With Engravings. [New York: Harper and Brothers. 1878.] 16mo, cloth, pp. 285.

The notes and comments of this edition of Hamlet resemble closely in style and character those of the other plays edited by the same hand. We have the play itself, very slightly expurgated to fit it for school use. The explanations of the text are ample and clear. The history of the play is told at considerable length, and the volume contains besides extracts from eminent commentators. No better edition for educational purposes or for critical reading can be found. We notice that the editor, as he goes on with his work issuing one play after another, is constantly growing into the appreciation of the depth of meaning which Shakespeare's dramas contain. There is a marked improvement as the series goes on, and this last is the best and most scholarly of all.

A PARSON'S EXPERIENCE IN A PARISH ON POVERTY HILL. A Satire. A Stormy Day's Recreation. By Parson Old School. [Brooklyn: Orphans' Press, Church Charity Foundation. 1878.] Cloth, pp. 38.

This satire was found, we are informed, "among the papers recently left by a country clergyman." It is a narrative poem, and the incidents related are all "founded on facts." These facts reveal the hard treatment which a pastor received at the hands of his people. The story would have been quite as effective had it been written in honest prose, for the verse, which was the result of "the recreation of a stormy day," has evidently never been smoothed down from the roughness of the first draft.

THE WAVERLEY DICTIONARY: An Alphabetical Arrangement of all the Characters in Sir Walter Scott's Waverley Novels, with a Descriptive Analysis of each Character, and Illustrative Selections from the Text. By Mary Rogers. [Chicago: S. C. Griggs and Co. 1878.] 12mo, cloth, pp. 357. Price \$2.00.

This is more than a dictionary. It gives, to begin with, a list of the Waverley novels in their chronological order, and also in the order of their publication. Each work is taken up separately. All the characters appearing in it are mentioned and described, and we are told in what chapters they appear and what they do. Quotations exemplifying their peculiarities are added, and at the end



of each novel we find a full synopsis of its contents and of the action narrated by its author. At the end of these is an index of all the characters, telling in what book each one appears. There has been of late years, we are happy to say, a revival of interest in Scott. It is a hopeful literary sign. It shows that the reading public is becoming weary of the husks of sensationalism, and is turning to a kind of fiction more wholesome. Anything fitted to encourage this better taste, and to help on a revival of interest in the novels of Scott, is to be commended. The present work can do more—it will make readers become familiar with them and to master them.

**GOSPEL WORK IN NEW YORK CITY.** A Memorial of Five Years in City Missions. By Lewis E. Jackson, Corresponding Secretary. [New York City Mission, 1878.] 12mo, cloth, pp. 200.

By Gospel work is here meant the distribution of tracts, visiting from house to house, and prayer-meetings under the auspices of a society made up of different "evangelical" denominations. The workers have evidently been zealous, and their friends and supporters have shown commendable generosity in contributing funds. In fifty years the sum of \$1,045,577.62 has been expended, 31,650 persons have been "hopefully converted," and 12,972 converts have "united with evangelical churches." Where the remainder of the "hopefully converted," numbering nearly 9,000, went, or what became of them, we are not told. The full details of this Gospel work are given, the different means of grace offered are specified fully, but we have found in no instance a recognition or mention of baptism or the holy communion.

**EARLY ROME, From the Foundation of the City to its Destruction by the Gauls.** By W. Ihne, PH. D., Professor at the University of Heidelberg, Author of "The History of Rome," with a Map. [New York: Charles Scribner's Sons.] 12mo, cloth, pp. 217. Price \$1.00.

This volume belongs to the series of "Epochs of Ancient History." The author belongs to what might be called the iconoclastic school. He rejects the greater part of the tales which have passed as the history of the Roman kings and of the earlier ages of the republic. This result has been accepted, he says, "by all scholars whose judgment is not perverted by an obstinate historical conservatism very much akin to superstition." Yet, strangely enough, he repeats these tales, persisting all the time that they are not true. Seeing that his only business was to write a reliable history, would it not have been better to begin at an age in whose record he could trust, and not attempt the impossible task of describing the growth of "Early Rome."

**APPENDIX TO THE BIBLE TEACHER'S ASSISTANT.** [London, Edinburgh and New York: Eyre & Spottiswoode, New York: Pott, Young & Co.] Cloth, 8vo.

This little work furnishes supplementary information beyond that contained in what is known as "The Teacher's Bible." The special subjects taken up in this Appendix are poetry, music, ethnology, plants, animals, money and weights, chronology, and Jewish sects. Each of these topics is discussed at length, and very thoroughly, by a competent scholar, and all necessary facts are given. Those who have not access to more extended and complete sources of general information on these and kindred points, as, for example, Smith's Bible Dictionary, will find this a most useful work. It is, moreover, small and can be easily carried to and from the class-room.

**THE ATLANTIC ISLANDS AS RESORTS OF HEALTH AND PLEASURE.** By S. G. W. Benjamin, Author of "Contemporary Art in Europe," etc. Illustrated. [New York: Harper and Brothers, 1878.] 8vo, cloth, pp. 274.

Though this work is designed more especially for the enlightenment of health and pleasure seekers, by showing the advantages of the several Atlantic islands as both summer

and winter resorts, it contains a great deal of information which everybody might be thankful for. The descriptions are lively and graphic, and the numerous illustrations are unusually fine.

### LITERATURE.

THE sale of Miss Alcott's "Under the Lilacs" is likely to reach 10,000 before Christmas.

THE last volume of *St. Nicholas* and Volumes XV. and XVI. of *Scribner's Monthly* have been bound by the publishers—Messrs. Scribner & Co.

THE second volume of the Bishop of Gloucester and Bristol's "New Testament Commentary for English Readers" has been issued by Messrs. Cassell, Petter & Galpin.

CANON FARRAR has lately published several tracts on the subject of temperance and total abstinence. These have been reprinted at the New York National Temperance Society and Publication House.

THE demand for good sermons is unabated. Mr. Whittaker has just published a fourth edition of Dr. E. A. Washburn's sermons on the Ten Commandments, under the title of "The Social Law of God."

THE "Lesson Leaflets for the Children of the Church," edited by the Rev. George W. Shinn, and published by T. Whittaker, continue to be very useful, and find extensive use. Each number is accompanied by questions for younger scholars and additional questions for older scholars, together with "Teachers' Helps." They are simple and yet complete, and deserve the popularity which they have gained.

THE Rev. Thomas E. Pattison, of Syracuse, N. Y., has begun the publication of the Advent series of his "Sunday-school Leaflet," taking up as the topic of the series "The Coming of Christ in Judgment." This is the ninth year of the publication, which has obtained a quite remarkable reputation. It is in use by about 50,000 children, being adopted by 800 Sunday-schools, and in every diocese of the American Church. It is also used in Japan by both American and English missionaries, by whom it is translated into Japanese. Mr. Pattison also publishes a series of "Lesson Guides."

"ROUND THE WORLD" is the translation of the title of a work lately published in Chinese by Le Kwei, who was one of the Chinese Commissioners at the Philadelphia exhibition. The first volume is devoted to a description of the wonders he saw at the exhibition; the second contains descriptions of the principal cities in America; the third gives his impressions of England and of the European Continent; and in the fourth he recapitulates his wanderings in the shape of an itinerary. In a map showing the author's route is added in a note the following remark: "And thus people will see that the shape of the earth is round, and that there can be no doubt but that it is the earth which moves, and not the sun."

A LONDON letter to a New York journal says: The sensation of the hour is Mr. Gladstone's article, "Kin Beyond the Sea," in the current number of the *North American Review*. Had General Grant written an article informing his countrymen that Mexico was commercially passing them in a canter, and that the prospect of seeing the United States reduced to the condition of Nicaragua or Costa Rica was one which he was disposed to regard with complacency as the fulfilment of a destiny which the country had brought upon itself, the feelings which it would have aroused in the breasts of all patriotic Americans will give you some idea of the indignation produced in England by Mr. Gladstone's

article. Even the *Daily News*, Gladstone's most persistent and out-and-out supporter, has not a word to say in his defence.

THE Holbein Society will issue this year to its subscribers a series of selections from "Caxton's Golden Legend," originally printed in 1483. This work is one of great rarity, and no perfect copy is known to exist, the nearest approach being one in the possession of the Duke d'Aumale, which he purchased in 1854 for £230 sterling. The translation of this work of Voragine was made by William Caxton at the command of William Earl of Arundel, and is allowed to be the finest work of England's first printer, both for size and illustrations. Two copies of this work were shown at the Caxton celebration in the South Kensington Museum last year, one loaned by Earl Spencer and the other by Corpus Christi College, Cambridge, and both being imperfect. The portions selected for reproduction are "The Natyuyte of Saynt Johan Baptiste;" the lives of Saints Paul, Peter, John, Matthew, and Luke; also "The Natyuyte of Our Blesid Lady"; in all about one hundred pages of fac-simile, the exact size of the original, and printed on paper in imitation of that used by Caxton.

As conducted at present, *The International Review* seems to differ, in purpose, very little from the *Princeton Review*. As the name of their review seems to indicate, the Messrs. Barnes & Co. invite contributions from European as well as American writers; and the subjects discussed are religious as well as secular in character. In the current number, for example, we have a very striking article by Prof. Tait (of Edinburgh), on the question, "Does Humanity Require a New Revelation?" It is professedly written in reply to several papers published by Mr. Froude in the same review, and its thoughtful and decided character will secure for it a wide circulation. Dr. John Hall, whose name it is always a pleasure to meet in magazine literature, contributes a very valuable paper on the "Final Philosophy." "Social Democracy in Germany," by Prof. Huber, is, in another department, equally interesting and more militant. To the same class belongs Horace White's article on "After Specie Resumption—What?" A new novel by Wilkie Collins, entitled "A Shocking Story," and several articles on the literary movement here and in Europe, complete the present number.

THE November-December number of *The North American Review* contains several new features of interest. We have, in the first place, a valuable article on the "Emperor Hadrian and Christianity," by M. Ernest Renan (not Rénan, as the *Review* prints it). It is free from the blemishes which usually inhere in similar productions of its gifted author, and, were it in the original French, would be as perfect in form as anything that M. Renan has written. In "Pessimism in the Nineteenth Century," we find Dr. Osgood in a new rôle. As is everything that comes from Dr. Osgood's pen, the article is well written, and will be read with as much instruction as pleasure. Hobart Pasha, whose recent service in Turkish waters eminently fitted him for the task, next contributes an excellent paper on the "Systems of Offence and Defence in Naval Warfare." As giving the views of an intelligent and educated native, Matsuyama Makoto's article on "Japan and the Western Powers" is very noticeable. Among the remaining contents of this number, "The Government of the United States," by Horatio Seymour; "The Congress of Berlin and its Consequences," by An Old Diplomatist; and "The Public Health," by Dr. Elisha Harris, are most noteworthy.

*The Princeton Review* for November is unexceptionably good. Indeed, it is superior to most of the excellent numbers hitherto published under the present régime. If the editor continues to display such enterprise



and good sense in the selection of topics and writers, he will undoubtedly succeed in producing one of the few really good reviews published, not only in this country, but in Europe as well. The first article in the current number is by Mr. Edward A. Freeman, from whom we have just had such an interesting series of papers in *The Contemporary*. It is on "National Morality," and is as able as it is timely. Equally instructive is the article on the "Rights and Duties of Science," by Principal Dawson. Somewhat in contrast with the latter is Dr. Robert Flint's paper on "Philosophy as the Science of Sciences." Among the more important contributions by American writers are a thoughtful article on the "European Equilibrium," by Dr. Woolsey; a sharp "Criticism of the Critical Philosophy, in Reply to Professor Mahaffy," by Dr. McCosh; and a very readable article on "Physiological Metaphysics," by President Porter.

### THE ARTS.

THE Oratorio Society of New York deserves the hearty coöperation of all lovers of music, and especially those who have a desire to foster pure morals and religion in amusements. So far as art is concerned, the oratorio is the equal of the opera. But it stands far above the opera, in that it needs to make no use of the accessories of stage and costume, and it lifts the heart, both by its subject and its grandeur, while the opera has always more or less of doubtful teaching. Right-minded citizens will find therefore a delight in the performance of oratorios. The coming season of the New York Society is its sixth, and its programme is full of promise, letting alone the fact that the direction is under that eminent conductor, Dr. Leopold Damrosch. Besides other important works, there will be given "The Messiah and Alexander Feast" (Handel), "The 114th Psalm" (Mendelssohn), and "Christus" (Kiel). There will be four concerts, with accompanying rehearsal, in November, December, February, and April.

### SCIENCE.

PREPARATIONS are making in St. Petersburg to light the streets of the city with the Jablochhoff electric light.

A REMARKABLE incident connected with Mr. Johnson's surveys in 1865 to the north of Kashmir is recounted in the *Pioneer Mail*. During his journey to Khotan, Mr. Johnson had visited three peaks of the Kuen Lun range, which, in default of local names, were marked on the maps of the Kashmir Survey as E 57, E 58, and E 61. From the synoptical volume recently published by the Indian Survey authorities it now appears (what had not been recorded in Mr. Johnson's report at the time) that the height of the last-named peak which he successfully ascended was no less than 23,890 feet. There is, probably, no other instance of a traveller reaching on foot so great a height above the level of the sea. The plains at the base of the peaks are themselves very lofty—probably nearly 18,000 feet—but even then the feat, for the difficulty and hardship involved in it, remains unequalled. Mr. Johnson has had considerable experience of mountaineering at these exceptional altitudes. He is now Governor of Ladakh.

ONE of the large monkeys at the Alexandra Palace, in England, has been for some time suffering from the decay of the right lower canine, and an abscess, forming a large protuberance on the jaw, had resulted. The pain seemed so great it was decided to consult a dentist as to what should be done, and as the poor creature was at times very savage, it was thought that if the tooth had to be extracted, gas should be used, for the safety of the operator. Preparations were made accordingly, but the behavior of the monkey

was quite a surprise to all who were concerned. He fought much on being taken out of his cage, and not only struggled against being put into a sack prepared, with a hole cut, for his head, but forced one of his hands out, and snapped and screamed, and gave promise of being very troublesome. Directly, however, Mr. Lewin Mosely, who had undertaken the operation, managed to get his hand on the abscess and gave relief, the monkey's demeanor changed entirely. He laid his head down quietly for examination, and, without the use of the gas, submitted to the removal of a stump and a tooth as quietly as possible.

It is known that dynamite torpedoes of from 100 to 200 pounds will ignite one another if sunk in ten feet of water, at intervals of 300 feet, when one of them is exploded. Gun-cotton torpedoes are considered to be somewhat less sensitive. It is upon this fact of the communicability of ignition from torpedo to torpedo that the method of clearing a channel of torpedoes is based. A pinnacle taking along a bundle of insulated electric wires starts from a vessel to the place where the torpedoes are supposed to be laid. Near the first torpedo a charge of dynamite or gun-cotton, connected to the electric wires, is dropped from the pinnacle, and when the pinnacle has retreated sufficiently far, the charge is exploded with the effect of discharging the submarine explosives in its neighborhood. Nothing very accurate has as yet been ascertained with regard to the influence of depth of water, character of the explosives, etc., upon such countermining.

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8. Twentieth Sunday after Trinity.
8. Friday. Fast.
10. Twenty-first Sunday after Trinity.
15. Friday. Fast.
17. Twenty-second Sunday after Trinity.
22. Friday. Fast.
24. Twenty-third Sunday after Trinity.
29. Friday. Fast.
30. St. Andrew.

## AUTUMN IN THE WOODS.

The memory of the spring is like a dream  
Of some fair world that only poet knew.  
The mists rise upward, marrying the blue  
Of highest heaven to purpled hill and stream.

O'er reddening hill-side darts the sudden gleam  
Of arrowy lights that bring a brighter hue  
On dull gray trunks—all summer to outdo;  
Rich nature thus her losses would redeem.

The squirrel pauses o'er me, drops his prize,  
And slyly screens himself on yonder bough;  
The wood-doves flash across like living light.

And lo! the nimble deer afar descries  
By subtler sense my presence; pauses now,  
His head erect—a joy to human sight!

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BY MARY STUART SMITH.

## CHAPTER VI.—(Continued.)

Wilton had not spoken idly. He had noted right well how devotedly his eldest son had been paying his court to the young baroness, who, as her guardian's presumptive heiress, was a splendid prize. The colonel would most assuredly have had no objections whatever to supersede the latter in his fatherly rights; the rich and beautiful daughter-in-law would have been most highly welcome to him, and he attempted to pave the way for the affair at the least. But his hints given to this end seemed not to be at all understood, so that he concluded to drop the subject for the present.

"I spoke a while ago to the police director," he began again. "He thinks there is no occasion for anxiety; but he has taken all needful precautionary measures, in case excesses should be committed to-day in town."

"To-day? Why just to-day?" asked Raven abstractedly, still closely preoccupied with his observations.

"Well, to-day's festival gives opportunity for many gatherings, especially among the lower orders of people, and has its significance in the present excited state of feeling, particularly if heads are heated."

The conversation seemed to weary the baron; he hardly listened to it, and was evidently taken up by wholly different thoughts, when he carelessly replied:

"Ah! do you think so?"

The colonel looked at him in surprise.

"But, your excellency, you must know it yourself better than any one else. We spoke about it at length just on yesterday, and, alas! it is no secret that the general feeling is directed against you in the very first place. Counsellor Moser said to me a little while ago that you had received another threatening letter."

The governor contemptuously shrugged his shoulders.

"I have a half-dozen of them in my waste-paper basket. It is time now they were finding out that I am not accessible to such follies."

Wilton darted a look around. They were standing at the end of the hall, and, at the moment, nobody was near enough to be able to overhear their conversation. The colonel continued in lower tones:

"Yet you should not court danger. It is too imprudent for you to go on foot through the city without escort and measures of security. I must beg of you once more to give up doing so. Who knows if the mob is not systematically set against you? The whole body of citizens is in determined opposition to you."

"So much the better," said Raven mechanically. His eyes were not for an instant withdrawn from a certain spot in the hall. The colonel drew back a step.

"Your excellency!"

His astonishment brought the baron to his senses. He turned round quickly.

"Pardon me! My mind was distracted. I did not hear rightly what you were saying. Of what were we speaking?"

"I was begging you to have more regard for your personal safety."

"That, indeed! You must excuse me, really, for being so inattentive. One like myself, daily pursued by a hundred cares, cannot disengage his thoughts, even upon a festal occasion like this evening."

"It is indeed too heavy a burden of labor that you have taken upon your shoulders," said the colonel soothingly. "Even the most enduring strength must finally succumb before such exertions as you impose upon yourself from day to day. See those enviable young people there, who have no thought of such cares. They dance and laugh and chat, and are happy with one another."

"And are happy!" repeated Raven. "Yes, indeed!"

Deep bitterness lay in these words, and yet the hall presented an uncommonly cheerful and animated scene. The spacious, splendid room, with its shining lights, the intoxicating music, and all the youthful, blooming forms that there danced round and round, were not indeed fitted for calling forth bitterness. Just now Gabrielle flew past with her partner. The colonel was right; her beauty had never appeared to such advantage as here in the dance, to which she gave herself up with passionate enjoyment. Round about the splendor of wax-lights, inspiring music, rooms with festal decorations, those were the surroundings, such the frame alone suited for that figure, the peculiar element in which she breathed; and her glowing cheeks and flashing eyes showed how fully she entered into it. Her whole being was as if transformed, permeated through with the sunshine of joy and bliss, as she swept along thus in George's arms. He, too, seemed oblivious of the whole world besides; all else lost in the consciousness of nearness to his beloved. A ray of infinite bliss beamed in his eyes as her arm rested upon his own and her breath fanned his cheek. Those eyes told only too traitorously the secret of his heart. The young couple were so happy at that moment that they forgot every precaution, and a keen observer might well suspect that something else than the pleasure of dancing spoke from the countenances of both. The romantic halo of a first love encircled them with its mystic charm.

And that observer was at hand. Raven still maintained his post at the end of the hall. He now stood in a circle of gentlemen who had joined the colonel and himself, and was apparently taking a lively interest in the conversation, but at the same time his glance rested, as though spell-bound, upon the dancers. Ever more glowing, more penetrating grew his glance, and there must have lain in it some magnetic power; for, as Gabrielle now for the second time made the circuit of the hall, she slowly turned her head in that direction, as though attracted by a mysterious force. For the space of one moment her eye met that of her guardian; then suddenly a deep blush suffused the young girl's face, and the baron's eye flashed with a dark and threatening look. He turned away with an impulsive movement.

At the close of this dance a longer pause ensued, which was meant for the supper. The ball-room was forsaken, where the heat began to be insupportable, and the guests sought the cooler rooms adjoining, and the buffets. The company scattered aimlessly through the larger and smaller apartments, where, on all sides, were gathered groups of merry talkers. Now at last came the ardently longed-for moment when George and Gabrielle could exchange a few confidential words—the first of the evening. The eyes of the whole assemblage had rested upon them hitherto, and made any explanation impossible. In one of the more remote apartments, which was for the moment empty, while a lively conversation was being carried on in the adjacent room, young Baroness Harder stood by the fireplace, and opposite to her was Assessor Winterfeld. The two seemed to be engaged in quiet, ordinary conversation, at least to those accidentally coming in; but they were exchanging something very different from the conventional phrases of society.

"One minute alone at last!" whispered George passionately. "The first for weeks! I had thought it would be easier for me to be continually so near to you, and yet so far away."

"You were right," said Gabrielle, likewise in soft tones. "We are infinitely far apart here, although you are daily in the castle. I always hoped you would have found the means to break through the barriers which divide us."

"Have I not done all I possibly could? You know how my approach was taken by your mother. She received me in a friendly manner; but not a single word did she speak that could be interpreted as an invitation to call again. I dare not repeat the visit, when they show me so decidedly that it is not desired."

A fold of displeasure wrinkled the young lady's brow.

"Mamma is not to blame for it; she would have received your visits as gladly as before; it was my guardian who hindered the invitation from being extended. I suggested to mamma to tell him of your visit and our acquaintance; for I myself—" She stopped short.

"You did not dare—"

"I dare everything that is possible!" declared Gabrielle, a little provoked; "but to sustain Uncle Arno's gaze when any one has something to conceal from him, that is something decidedly not among the possibilities. Enough! he pronounced most positively against the proposed invitation. Not that there was anything against you personally;



he suspects nothing of an understanding between us; but he will have no intercourse with the young clerks in general, and we must submit."

"I knew it," said George. "I know my grief. He and his household remain unapproachable for all whom he believes beneath himself, and even his word of command could hardly have parted us more effectually than has done through these last weeks. I could never see you save from the distance; and if a meeting like the present is vouchsafed us, then we must seem cold and indifferent. I must bear to see you surrounded and adored, every one else being permitted to approach you—only I, who have the first, the right to you, I am sentenced to the distance and reserve of a stranger. Gabrielle, can endure it no longer!"

Gabrielle looked up at him; a charming smile played about her little mouth as she quietly replied:

"I do not believe that the 'stranger' is so much to be pitied after all. He knows that I belong to himself alone."

"On an evening like the present you do not belong to me," returned George with slight bitterness. "Here you belong to joy, to the dance, to the worshippers who throng around; but not to me. All that long while before the waltz I was trying in vain to obtain a look from you. Amidst a circle of admirers, you had no eyes for me."

The reproach struck home, and for that very reason was felt; but the young lady was not used to listen to reproaches from this quarter, and esteemed it a highly cruel and unjust proceeding thus to trouble her evening's enjoyment. The smile vanished and gave place to a very unamiable expression; an angry retort was apparently on the tip of her tongue, when Lieutenant Wilten appeared at the door.

"Miss Harder," said he, approaching precipitately, "you have been missed in the hall. His excellency and the baroness have both asked after you several times, and I took the liberty of coming to look for you. May I lead you to them?"

At any other time Gabrielle would have made this intruder feel how unwelcome he was; but now she was provoked, unjustly measured as she thought, and thoroughly minded not to take it patiently. She thereupon nodded coolly to George, and with great affability accepted the young baron's arm, who led her from the room, while he cast back a triumphant glance at the assessor, left behind.

George looked after the two with a lowering brow. This childish rage mortified him more deeply than he was willing to admit to himself; and again that old tormenting doubt arose as to whether he was doing right to lure away this fascinating but wholly superficial creature from the atmosphere of show and glitter, for which she was so evidently born, in order to chain her to a grave, laborious existence. Gabrielle's love indeed gave him a right to her possession; but was she capable of loving deeply and earnestly? Was not her feeling for him as sportive and transient as all the rest of her butterfly nature? Suppose that she was unhappy at his side, or suppose he were in possession of a wife who should respond to all his fervent love and devotion only with childish whims? Perhaps both of them would pay for their short dream of love with a whole lifetime of misery and repentance.

The young man drew his hand vehemently across his brow; he would not hear what reason was whispering to him—reason that interferes so ruthlessly with the emotions of the heart. Almost forcibly he shook off these tormenting thoughts, and was just on the point of leaving the room, when Counsellor Moser entered in company with the police director. In honor of the occasion the former wore this evening a perfectly new cravat of snowy whiteness, but of such gigantic dimensions that it was hardly possible for him to move his head, whereby his figure certainly gained in stiffness and solemnity. The two gentlemen were engaged in lively conversation, but hushed up so suddenly when they became aware of Assessor Winterfeld's presence that he suspected himself, not wrongfully, to have furnished the subject of conversation. Confirmation seemed to be added to this idea also in the sharp look with which the police director surveyed the young clerk, while the counsellor immediately stepped up to him.

"Well met, assessor!" he began without further preface. "I wanted to ask you to undertake a commission."

George bowed slightly.

"With pleasure. I am at your service."

"Your friend, Dr. Brunnow"—the counsellor emphasized the words as though each one of them implied a highly injurious accusation—"has imposed himself upon me as my family physician without my knowledge and consent. He has listened to details of sickness, given prescriptions, and even threatened to repeat his visit. I did not know at the time how to explain the matter—"

"It was a misunderstanding," George made haste to say. "Max told me about it. He really believed that his medical advice was desired, and had no idea of whose house he was in."

"Well, then, he knows now," said Moser with emphasis; "and I beg of you to communicate to him the fact that once for all I decline to receive the advice of a physician who bears so significant a name, and has a father so dangerous to the State. He may choose another place for his demagogical practices than the house of Counsellor Moser, who has always prided himself upon being the most faithful subject of his most gracious sovereign. There are men—even clerks—who might take an example by such dispositions. It would be better for the State and for society if they did."

So saying, the counsellor bowed his head, or rather made the attempt to do so, his necktie setting a bound to his efforts in this direction, and marched out of the room, in the exalted consciousness of having been simply annihilating. The police director, who had hitherto been a silent auditor, now drew nearer.

"You seem to have fallen into utter disfavor with our loyal counsellor," he remarked in a jesting tone. "He has just given me a detailed account of your seditious connections. I would still hope—"

"The counsellor makes a mistake," answered George with great composure. "It is a perfectly harmless university friendship with which he reproaches me, and with which the police have nothing at all to do. I can assure you that my friend—who is drawn here by business of an entirely private nature, and happened to enter the Moser dwelling through a droll misunderstanding—meditates demagogical practices neither there nor else-

where, and that he will not give you the slightest excuse for concerning yourself with his person."

The police director laughed. "I hope so, at all events. Counsellor Moser is sometimes over-anxious where loyalty is concerned, and sees ghosts in every nook and corner. If he only had a suspicion of it, that his own chief was once the university friend of this very Dr. Brunnow, whom he proclaims as such an enemy to the State! You know that, I presume."

"Of course," said George, taken off his guard, and surprised at this narrow acquaintance with a connection dating so far back.

"How strangely and sharply sometimes do the paths diverge which such youthful comrades take for their course through life!" remarked the other. "Governor von Arno, and a fugitive who lives in exile—there could be no sharper contrast. They do maintain, to be sure, that in his youth the baron entertained very wild political views." He paused, and seemed to await an answer, but in vain. Assessor Winterfeld listened in silence.

"It is even said, that Baron von Raven was in some way involved in the suit which brought Dr. Brunnow and his confederates that time to the fortress. I have only heard an uncertain rumor, however. You have, doubtless, been more exactly informed through your friend and his father?"

"By no means; we never spoke of it particularly. As for the rest, if the baron did happen to have certain relations to that suit, where were the significance at present?"

The police director cast a look upon the young man, which seemed to say: "If that were the case, I would not be wasting my exertions upon such a dunderhead"; but he replied aloud:

"No mention of the baron's name is made in the minutes of that suit. If he actually did have any connection with the affair, it must have been settled alone between himself and his father-in-law, the minister. He must assuredly have succeeded in justifying himself in his eyes; for precisely from this point of time dates his extremely brilliant career."

"It is very likely," assented George, with cool reserve. "But with these events, happening more than twenty years ago, you are more conversant than myself. Even then you had entered upon your duties as a public officer, while I was still a boy."

The police director perceived how little disposition there was here to enlighten him upon the point he wished to learn. He desisted from the attempt, and after exchanging a few remarks upon indifferent subjects, the two gentlemen parted.

Only once more during the evening did George find the opportunity of approaching Gabrielle, or rather it was she herself who gave him this opportunity. As he was looking on at the cotillion, without taking part in it, she came gliding forward, lightly and merrily as a sylph, to lead him out to join the dance. As he circled the hall with her, their eyes met; already all moodiness had melted away from his, and around her lips played once again the charming smile which his words had banished a little while ago.

"Are you still jealous of the dancing?" whispered Gabrielle with a captivating mixture of playfulness and apology.

George would not have been young and in love if he could have resisted that smile and those words. He was already convinced that he had done wrong in reproaching his beloved



with her radiant cheerfulness; she had been so harmlessly happy in it, and it was just this radiantly cheerful child he loved, with all her wilfulness and her caprices.

"My Gabrielle!" said he softly, but there was a world of tenderness in that one word. A gentle pressure of the hand responded to his own. The reconciliation was complete.

The party continued and passed off in the usually brilliant way. Midnight was already gone when the company broke up and the halls were emptied. The Baroness Harder, well pleased with the part she had this day acted, was about to retire. She had already taken leave of her brother-in-law, and was just giving a few directions to the servants, while Gabrielle approached the baron, also to wish him good-night. Raven saw that she held out her hand to him, but he stood there with his arms closely folded, and a look of cold severity upon his features, as he said in an undertone:

"I have made a peculiar discovery in the course of this evening, Gabrielle. Between yourself and Assessor Winterfeld an intimacy seems to prevail which is conformable neither to his station nor to yours, in my house. I shall assume that it is only your inexperience which allows him such liberties; at all events, you will please explain to me exactly how far your acquaintance goes."

Again the young lady's face crimsoned, just as awhile ago, when she met her guardian's look, in the dance; but that tone of voice, so unusual from his mouth, fired her indignation. She drew herself up with full determination.

"If you wish it, Uncle Arno——"

"Not now!" interrupted he, repelling her with a wave of the hand. "It is too late now, and I do not wish your mother to be present at the interview. I shall expect you to-morrow morning early in my study; there you will answer my questions. Good-night!"

He turned off without offering her his hand, or allowing her time for objection, and walked to the other end of the hall. Gabrielle stood still, shocked and amazed. It was the first time that the baron's roughness and asperity had been directed toward herself, and for the first time she felt that the inevitable catastrophe was not to be so easily passed by as she had hitherto, in her carelessness, believed. Not until her mother called her did she start from her reverie and hasten to her side.

Raven followed her with his eyes. His lips were tightly closed, as though in suppressed anger or grief, and his brow was black as a thunder-cloud.

"I must know the truth," murmured he. "What can it be, though, but a childish folly! a mere passing acquaintance made in traveling, which the two have decked out with all the needful romance, and which is forgotten in a few weeks. Never mind, I shall see to it, that, from looks, it comes not to words, and that the affair is put an end to betimes."

#### CHAPTER VII.

##### *A Mask Falls and Reveals Much Truth.*

The next morning dawned dark and gray. It ushered in a cold, wet September day, which announced emphatically that it was all over now with the glory of summer, and that autumn had come in very sooth. A fine drizzling rain was falling; the mountains were hidden behind a thick veil of mist, and in the castle garden the wind was shaking the first leaves from the trees.

Baron von Raven found himself alone in his

study. The medium-sized room, with its high-arched ceiling, and the deep niche of its single, broad, bay window, made indeed a gloomy impression. It was not less splendidly furnished than the rest of the rooms in the castle, but here that splendor had decidedly the effect of simplicity. The costly wooden wainscoting of the walls, the heavy carved oak furniture, the richly embroidered curtains—all this was executed in dark colors—and the old-fashioned black marble mantel-piece, was in keeping with the general tone, which was obviously meant to be subdued.

The desk, with its burden of papers and writings; the books, on the walls round about, in which all the domains of knowledge were represented, and the maps, plans, and drawings which lay upon the tables, gave a picture of all the hundred varied interests and claims which were here awaiting their discharge. This room was not destined for comfortable living or quiet repose; everything in it bore the stamp of earnest labor and incessant activity.

Raven usually did a great deal of work in the morning hours; to-day he sat at his desk, his head resting on his hand, without casting a glance upon the innumerable letters and memorials, orders and reports, which lay before him. Upon his countenance was that pallor which is usually consequent upon a sleepless night, and the stern look stood forth more plainly than ever; otherwise his features were rigid and unmoved, as was their wont. He seemed to be wholly lost in moody thought, and did not look up when his study-door opened. The intruder was the servant whom he had sent to the baroness's apartments to have his ward called; and this person now announced that the young baroness would appear directly. Indeed she followed in a few moments.

Gabrielle closed the door behind her, and came in. She was in simple white morning dress; but neither this simplicity nor the gray, melancholy light of the autumn day could detract from the loveliness of her appearance. Last evening's *fête* had not left upon her the slightest trace; her elastic youth did not yet know aught of weariness or languor. The bloom upon her cheek was as fresh as ever, and now its hue was heightened by a slight flush of excitement; for it was no longer a secret with the young maiden what was to follow.

It was as though, with the entrance of her fair, bright form, a ray of sunshine fell athwart that gloomy room; for, all at once it seemed to grow lighter there.

The baron, too, must have received a similar impression. He stood up and advanced a few steps to meet her. The expression of his features softened at sight of her, and his voice sounded very grave indeed, but no longer stern, when he said:

"I have various questions to address to you, Gabrielle. I gave you some hints last evening as to their tenor, and expect to hear from you the full and unqualified truth."

He offered her a chair, and took his seat opposite to her. The young lady's deportment evinced much more confidence than timidity. It had indeed been made clear to her the evening before that this time she was not to carry her point by mere obstinacy and a few tears, as had been the case so often where her mother had been concerned; nevertheless she was resolved to confess her love openly, and to show herself highly heroic and energetic in its defence. The baron doubted

her firmness of character with the same insulting consistency as George, and, strangely, it gave her much greater satisfaction to convince her guardian of it than her lover. For the present, what was romantic in the situation stood first in her eyes, and shut out any anxiety as to the issue of the coming crisis.

"My question concerns Assessor Winterfeld," began the baron. "You made his acquaintance in Switzerland, as I learn from your mother. He often came to your house, and I suppose you had much and unmeaning intercourse with him."

"Yes," said Gabrielle, somewhat disenchanted. The affair in this light assumed neither a romantic nor dramatic aspect; her guardian speaking in his quietest tones.

"Have you often seen and spoken with him since you have been staying in R——?"

"Only twice; the first time when he paid mamma and myself a visit, and then at the party last night."

"Never besides?"

"No."

The baron heaved a deep sigh of relief.

"The young man openly dedicates to you attentions which exceed the bounds of ordinary gallantry," he continued; "and you seem not only to suffer it, but even encourage him."

Gabrielle was silent.

"I am waiting for an answer, Gabrielle."

She raised her eyes; not the slightest fear they spoke, but a resolute defiance.

"And supposing that were the case?" she asked.

"Then it would be high time to put an end to this childish folly," replied Raven sharply.

"You will admit yourself that under no circumstances it could take a serious turn."

The young lady threw back her pretty little head in a very injured, but at the same time very determined, manner. Now was the decisive moment; now was the opportunity for showing herself heroic, and inspiring her guardian with respect; he had no idea whatever of the seriousness of the matter, and was treating it as passing jest.

"It is no childish folly!" she asserted with great decision. "George Winterfeld loves me!"

The baron's eye flashed; he rose passionately, and then crossed his arms as though to force himself to keep quiet, but his voice had a hollow, threatening sound as he asked:

"Has he already confessed that to you? Last night in the dance, perhaps?"

"While we were still in Switzerland he told me that he loved me," declared Gabrielle.

Raven laughed aloud. It was a short, bitter laugh.

"I thought so!" said he with bitter sarcasm.

"Then you two have been weaving a genuine romance between you, and that, too, under your mother's eyes, without her having a suspicion of it. To be sure, it is just like her. I am not so easy to deceive. If you had such a design, you should have guarded your looks better; they spoke quite too eloquently last evening. I estimate too well your youth and inexperience, Gabrielle; it is easy to turn the head of a young girl of seventeen with a few sentimental phrases, but this romantic game is by far too dangerous for you to be permitted to continue it longer. I shall remind Assessor Winterfeld of the barriers which separate him from Baroness Harder and the niece of his chief, and in such a manner that he shall not forget it a second time. You will henceforth neither see him nor speak to him.



"I herewith forbid you doing so, once and for all!"

He strove in vain to retain the sarcastic tone, behind which he concealed his fearful excitement, that nevertheless broke through at times. This escaped Gabrielle, it is true; she only perceived the unsparing mockery in his words. She had been prepared for reproaches, and an outbreak of wrath on the part of her guardian, for she knew how his pride would revolt against such an alliance; but instead of this, he treated George and herself like a couple of children, who were properly punished on account of some act of naughtiness. He spoke in the most contemptuous manner of "playing," "sentimental phrases," and wanted by a simple prohibition to annihilate the life-long happiness of two human beings. It was too much; the young lady likewise rose to her feet, moved to the highest pitch of indignation.

"That you cannot do, Uncle Arno," said she passionately. "George has rights over me which he will maintain under all circumstances. He has my word, and the promise of my hand. I am his betrothed!"

She had made this confession without hesitation, and now awaited the coming storm, but in vain. Raven answered not a word, his face grew deadly pale, and his hand grasped with convulsive pressure the oaken back of the chair near which he stood, while he fastened a strange look upon Gabrielle. She was silent from astonishment; it was not exactly fear that she felt, but a secret inexplicable uneasiness which awoke beneath that look, and which she sought in vain to subdue. It was like the dim forboding of a coming ill.

After a minute's pause the baron again took up the conversation.

"That is certainly going further than I had apprehended. And you have thought good to keep this entirely secret from your mother and myself?"

"We feared that you would part us if our attachment was discovered," said Gabrielle softly.

"That indeed! And what think you will happen now?"

"I do not know; but I am determined to belong to George at any price, for I love him."

This speech seemed at last to unchain the long pent-up storm. With a wild movement Raven thrust his chair aside, and stepped up close in front of the young maiden.

"And that you dare to say to me?" he burst forth. "You dare to give your consent without my knowledge and desire, when you know that I am utterly opposed to it, and thus defy me openly. You build upon the goodness and forbearance which I have ever shown you. This day puts an end to that, however. Provoke me not, Gabrielle; you might repent it. I have the means for breaking the spirit of a stubborn child, and I shall use them unsparingly against you and him. Winterfeld shall account to me for that so-called tale of love with which he has fooled you, behind the backs of your natural protectors, in order to extract from you a promise which is null and void, because you are not your own mistress. He calculates upon obtaining the hand of the presumptive heiress, in order to win, through her, wealth and influence. He might find himself mistaken. I alone have to settle your destiny, which lies solely in my own hands. Upon me depends your future station in life; and if I make it a

noble one, then I shall expect of you unconditional obedience in return. Never, under any circumstances, can there be mention made of such a union. I refuse my consent, and you have to bend to my will!"

Gabrielle had retreated a step before this outburst of wrath, but she held her ground none the less. The "child" had not proved herself so weak and incapable in the contest as Raven had predicted; she had not allowed herself to be intimidated either by his masterful words or his threatening looks, and answered with a wholly unwonted energy:

"You have no other rights over me than those of a guardian, and they will come to a close with my majority. My fortune and station in life are George's affair; I accept them from his hands, however they may turn out. He never thought of linking calculation to his love; George is——"

The baron stamped his foot with rage.

"George, and forever nothing but George! I forbid you to speak of Winterfeld thus in my presence. You will never be his wife, never, I tell you—— At least not so long as I live."

The young maiden drew herself up erect, with flashing eyes, more enraged than frightened by this immoderate violence.

"Uncle Arno, you are boundlessly unjust! You——" Suddenly she hushed; her eyes were fastened upon his, and the fierce light burning there seemed to scorch and scathe her like consuming fire. It was not hatred and anger that blazed in that look; it was an agony of woe, a wild and bitter grief that amounted to frenzy. Gabrielle pressed both hands against her breast, all her blood seeming suddenly to stagnate about her heart; she felt as though breath and senses were forsaking her, and then struck as it were by a flash of lightning, the blinding, the stunning truth was revealed to her soul. She turned pale as death, and grasped at the back of a chair, as though needing support.

This movement in a certain measure restored to the baron his self-control. He saw her grow pale, and, with good reason, ascribed it to fright before the exhibition of such passion. This man, so habituated to a perfect self-command, probably for the first time in his life had permitted himself to be carried away beyond all the limits of moderation; he felt this, and sought to gain the mastery of his excitement by putting forth all the force of his will. During the next minute a deep, uneasy silence reigned, which pressed upon them both with equal weight, and yet neither ventured to break it. Raven had stepped to the window, and looked out upon the foggy landscape, his burning brow pressed against the panes of glass. Gabrielle still stood motionless in her place.

"I have frightened you with my violence," said the baron finally, without turning around. "Such things should be quietly spoken, and for this neither of us is now in the mood. To-morrow morning—later perhaps. Leave me, Gabrielle!"

She obeyed, and moved to the door without speaking, and with her head bowed down; but there she stopped. Just as last night, in the midst of the dance, she felt, without seeing, the look that rested upon her again, and as before, she yielded to the mysterious power which forced her to meet that look. Raven had indeed turned around, and was following her with his eyes.

"One thing more," said he. Again he controlled his voice perfectly, but there was no

ring in its sound. "Not a word, not a line to him! I shall speak with him."

(To be continued.)

#### A SONG OF FORTITUDE.

BY R. H. S.

"Add to your faith, fortitude."—II. Peter i. 5.

We will not fear nor sorrow,  
Nor heed what others say,  
For God will be to-morrow  
What He has been to-day.

We may be independent  
Of want and woes and wrongs,  
For faith in the ascendant  
Turns sorrows into songs.

We will not beg nor borrow,  
We'll suffer and we'll sing:  
O life, where is thy sorrow?  
O death, where is thy sting?

#### ORIGIN OF THE NAME "CHRISTIAN."

Like those of other religious appellations, the origin and history of the name "Christian" are alike strange and interesting. Although the word has become the general and official designation of the followers of Jesus, it occurs but three times in the New Testament. The most important of these passages is Acts xi. 26, from which we learn that the "disciples were called Christians first in Antioch." The chronology of this part of the Book of Acts is somewhat uncertain; but it is safe enough to assume that the event here mentioned took place about the year 44. These are the only details that we can gather from the first passage. The remaining two are Acts xxvi. 28 and I. Peter iv. 16, and are entirely barren of direct information on the several points which more particularly interest us. As there frequently is, notwithstanding Shakespeare, a good deal in a name, it is of some importance to inquire by whom, and why, the early believers were called Christians.

Although we have no explicit information on the subject, a little reflection will serve to show that the epithet could not have been adopted by the disciples themselves. We are indeed told by later writers that it was solemnly adopted by a synod specially convened for that purpose at Antioch. But this statement—like so many supposed historical facts, for which we are indebted to the fertile imagination of pious but injudicious authors of later times—rests upon no reliable evidence; and is, moreover, wholly inconsistent with several considerations on that matter directly drawn from the New Testament itself.

It will thus be observed, in the first place, that, carefully examined, none of the passages in which the name occurs represents the disciples as speaking of themselves as Christians. As we have already seen, in the principal passage St. Luke simply reports that, about A. D. 44, the brethren received that name for the first time at Antioch. That this designation of the followers of Christ was eminently just and appropriate, we must all admit; and that it was finally so considered by those who received it, is proved by the writings of the later Church fathers, which are full of beautiful references to it. Notwithstanding this, the name met among the believers with but little, if indeed any, success at first; for at least sixteen years elapse before we find it used a second time (Acts xxvi. 28), and then, not by one of the disciples, but by King Agrippa. Several years pass again



before it occurs for the third and last time in the New Testament (I. Peter iv. 16). In this case it is indeed St. Peter who uses it; but the fact that the apostle is here writing to the Churches in Asia Minor, and that, as the context clearly requires, he would, naturally, in speaking to his brethren, employ the name by which they were known to the heathen among whom they dwelt, conclusively shows, so far as this use of the word is concerned, that Christian was not then one of the appellations which the disciples willingly applied to themselves.

It is to be noticed, in the next place, that the early converts, whenever they had occasion to refer to themselves collectively, invariably made use of epithets differing entirely in signification from the one now under discussion. Thus, they uniformly speak of each other as "disciples," "brethren," "believers," "saints." Each of these terms has a special significance, and it is worth while to examine them more closely. Contrary to what we should naturally expect, "believers" occurs but twice in the New Testament. In Acts v. 14, it is applied to those who had just been converted; and in I. Timothy iv. 12, St. Paul employs it in opposition to the heathen. If, as we suppose, the latter is its specific meaning, then the New Testament use of "believers" corresponds to what we believe to have been at first the Gentile use of "Christians." "Brethren," on the contrary, is of very frequent occurrence, and is used in public addresses as well as in social intercourse. It is remarkable as the favorite name by which our Lord referred to His followers after the resurrection, and although its adoption was probably suggested in the first place by the usage, in this respect, of Oriental politeness, Christ himself, no doubt, attached to it a deeper signification. It is, in fact, one of the esoteric terms employed in Christianity, the especial sense of which Jesus strikingly explained on a memorable occasion. "Disciples," next to "saints," is met with more frequently than the remaining names. It is the most general of all in signification, and it is on this account that we read of the "disciples" of Moses, of the Pharisees, etc., as well as of those of our Lord. As such, it more particularly implies that those who were thus called in the New Testament, had been, or were still being, taught of Christ; that they accepted His teachings, which, in their turn, they communicated to others. The term "saints" finally takes us back to the Old Testament. It is emphatically a designation of Jewish origin, and the extreme frequency with which it occurs in the New Testament shows to how great an extent the spirit and design of the old covenant continued to animate and direct the chief actors in the new. In Old Testament phraseology, "saints" are those consecrated to Jehovah. In its widest sense, the term includes, then, all Israelites; but in its narrower and special sense it indicates only the *true* Israelites—those whose lives were sincerely consecrated to the service of God, and who were believingly, confidently looking forward to the coming of the promised Messiah. The New Testament meaning of the word is essentially the same, except that the faith of the "saints" looks backward instead of forward; and its frequent presence there constantly reminds us that what was permanent in the Jewish, lives on in the Christian dispensation.

No one will deny that these are the usual names by which the early converts were accustomed to call each other. That "Christian" was not also used by them in the same way, is, we hold, sufficiently proved by the fact that, as we have shown, they nowhere apply that name to themselves of their own accord; by the Gentile place where it arose; by the Latin model after which it was formed; by the rarity of its occurrence in the New Testament; and by the very tardy acceptance with which it met after it had once been coined. It was, in fact, as late as the middle of the second century before it was at last adopted by the brethren themselves.

If, therefore, this name was not originally assumed by the disciples, other considerations prevent us still more from regarding it as of Jewish origin. The Jews of Antioch could of course not have been ignorant of the fact that Christ, from which "Christian" is derived, is but the Greek form of Messiah—one of the most sacred words in their language. If so, they would certainly not have bestowed it upon a sect which they hated with all the power of their souls, and whose Founder they had put to death on the cross. Besides, whenever, they had occasion to mention the Christians, they invariably used words expressive of their hatred of them, and of the contempt in which they held them. Instead of being to them followers of the Messiah, they were merely deluded, stubborn Nazarenes or Galileans.

Rejecting, therefore, as inadmissible the two foregoing hypotheses, the origin of "Christian" can only be due to the inventive genius of the heathen population of Antioch, the only other hypothesis possible indeed. It will be observed at once that this supposition perfectly accords with all the facts in the case, and in view of the prolonged and highly successful labors of Barnabas and Paul in that metropolis of the East, during which the name of Christ must have become familiar to almost every inhabitant of the city, no one will question its possibility or perfect naturalness. If so, this circumstance throws welcome light upon the nature and kind of the apostolic preaching at Antioch. Christ was evidently the sum and substance of it, and thus we have another proof that what St. Paul so eloquently teaches in his letters, he was himself careful to observe in his own evangelical labors.

There remains the question, why, with what motive, did these elegant but luxurious Antiochians bestow such a name upon the believers in their city? It has been suggested, in reply, that it was done to nickname them; and it is urged, in favor of this explanation, that these frivolous Orientals frequently gave vent to their propensity in that direction, at the expense of greater personages than St. Paul could seem to them. There is not, however, the slightest evidence for this supposition. It is no doubt true that the Antiochians frequently exercised their wit at the expense of distinguished visitors, as the Emperor Julian and others could testify; but that they did so in this instance is a pure assumption. Some, indeed, allege that the contemptuous use of "Christian" by Agrippa, and a similar use of the word among the heathen in Asia Minor, support the view that it was given in sport. The answer to this is, that in the passage in Acts, Agrippa, no doubt, speaks *ironically* of the effect upon himself of St. Paul's discourse; but whatever feelings he may privately have entertained towards

the apostle and his faith, he is certainly far from expressing any contempt there for the name "Christian." The same is true of the passage in the First Epistle of St. Peter. The apostle there teaches that a man must not be ashamed of the sufferings which he may be called upon to endure as a Christian; that is, he must be willing to endure all such sufferings. To limit these sufferings to such as are derived from being nicknamed, or spoken of contemptuously, or even to include such among the sufferings here meant, is to deprive the passage of any reasonable meaning. On the contrary, as we have already had occasion to remark, the name thus given is remarkably fit and proper; and we must add that, as for ourselves, we fail to see what elements of a nickname those who coined it could have found in it. On the other hand, there is good evidence to suppose that it was formed with a very serious motive, and that its bestowal was a far more significant event than many imagine even now. As has just been observed, the original formation of "Christians" is Latin, and is entirely similar to that of "Herodians," a Jewish party existing in the time of our Lord; or to that of "Marians," and "Pompeians," opposing political parties in the civil wars of Rome. If we may draw any inferences from these indications, it is likely that "Christian" arose more particularly among the Latin element of the population of Antioch; and as that was the ruling element in the city, the form of the word may further indicate that the Roman officials looked upon the disciples as a party—and as a party distinct from any merely Jewish sect. What such a view of the nature and probable results of St. Paul's labors may even then have implied, a few years sufficed to reveal.

### PROPORTIONATE, OR CHRISTIAN GIVING.

BY A LAYMAN.

From the earliest ages God has been worshipped by *offerings*, and these offerings have always been *proportionate*. Four hundred years before the giving of the Mosaic Law, Abraham gave tithes or tenths, to Melchisedek. Two hundred years after, Jacob promised to give, or pay back, to God one tenth of his income.

When God gave the Law to Moses, this giving, or paying to him a proportionate share of the income, or increase, as the Bible has it, was only continued, not instituted, as many suppose, but the amount was increased. One tenth was to be paid for the support of the priests, then the only ministry.

In addition to this one tenth, they were required to make other specific payments, or offerings. Among them was a tenth for the three yearly Jewish festivals or feasts, including the offerings then made to God. A part of this tenth, as that to the Levites, was set apart for the use of the poor. The first-fruits, both of tree and field, were to be offered to the Lord, and the gleanings of the field were required to be left for the poor and the stranger. In addition to this, every seventh year was a Sabbath of rest to the land, and everything that grew of itself was common property.

Besides all these, which were more in the nature of payments than gifts or offerings, there were the constant and large free-will offerings.

History gives abundant proof, and the fact



cannot be too strongly impressed upon our minds, that the Jewish nation was always prosperous when the people honored God with their substance, and was always unfortunate when they robbed Him of His share of the annual income.

Do you say the term robbery sounds harsh? God calls it by that name. More than a thousand years after Moses wrote the Law—and remember it was not a *Mosaic* Law, but was recognized and obeyed long before Moses was born—God says, in Malachi iii. 8: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee?" Notice the answer, "In tithes and offerings." In the next verse He says: "Ye have robbed Me, even this whole nation." In the next we read: "Bring ye all the tithes into the storehouse, and I will pour you out a blessing, that there shall not be room enough to receive it."

Four hundred years after this, Christ plainly sanctions the same law, even to the tithing of the insignificant herbs of mint, anise, and cummin.

Giving, or paying, for that is the better word, should not be spasmodic or impulsive; it should be from principle. We should know how much we receive and how much we give, and our gifts or payments should always have a certain definite proportion to our income.

It is not claimed that we are bound by the Mosaic Law of offering the first-fruits, gleanings, the seventh year of rest for the land, etc.; but the law of tithes is hundreds of years older than the Jewish nation, and was in force through all the years of their history. Our Saviour plainly sanctions the same law. It has never been repealed, never abrogated, and nothing has been substituted for it.

While we may speak of giving one tenth, the thought in the heart should be that of payment. Giving, properly speaking, commences when the tenth has been paid.

To illustrate, if you earn ten dollars, and have paid out one tenth of it for charitable uses, or for God's service in any way, you are out of debt to your Heavenly Father so far as the remainder is concerned. The nine dollars is His gift to you, you may give a part back by increasing your contributions, but that is *giving*, not paying.

By paying the one tenth we become partners in God's work, we transmute some portion of our little treasure into an imperishable possession, and will find it again, treasure laid up in heaven.

Proportionate giving makes our Heavenly Father a partner in all our business transactions, and He will most surely bless a business or occupation in which He is recognized as a partner.

There may be instances in which men with mistaken motives may give too much for their temporal prosperity, but such men are never proportionate givers. It is safe to say that every man who has for years practised systematic or proportionate giving, has found it a blessing, even from the standpoint of temporal prosperity. It pays in every sense of the word.

Under the influence of excited feeling, men sometimes give too much to one object, and the effect is to render them unable, or unwilling to consider other objects equally worthy. Such giving is *not* liberal. It is in fact illiberal, just as a man is illiberal who wills all his property to one child, cutting off brothers and sisters equally worthy.

God loves and will bless a *cheerful* giver, one who sets apart a proportion as a debt to

be paid back to the great Giver, and who is watchful to bestow it where it will do the greatest good.

If some one should intrust a sum of money to you to be bestowed on worthy objects, leaving the choice to you, you would of course give the matter thought, and use your best judgment in the selection. So it should be in all our gifts; while they may be gifts to those who receive them, they are payments to God, and His blessing follows the cheerful giving of what is due to Him, to the most worthy objects, not forgetting that even in our giving we may be selfish, and remembering that to be liberal we must not confine our gifts to our own church or neighborhood.

Proportionate giving unites religion and business. Those who adopt it as a rule of life, struggle to make more money that they may have a larger percentage of income for the Master's cause. They are also saved that absorbing spirit of worldliness that makes shipwreck of many a promising Christian manhood. They recognize the presence of their invisible but all-powerful partner, who takes His share in every profit, and gives His blessing on whatever remains.

The Saviour says it "is more blessed to give than to receive." Is not this true in our own experience? Which gives you most pleasure, the little gifts you receive from others, or those you give? The memory of gifts well bestowed is one of the purest and sweetest of earthly pleasures.

We cannot afford to deny ourselves the pleasure of giving, and the little gifts, as we all know, often give more pleasure than the larger ones.

We want to give while we live; with warm hands from loving hearts. There is no pleasure in giving with a dead man's hand; and the miser who on his death-bed gives largely to benevolence, goes still a miser into the presence of his Judge. We want to dispense our charities from day to day, in small sums if need be, not waiting for large ones; and making our lives, like that of our Saviour, a constant benediction.

God's plan is that of constant but limited supply, and the great need of the Church and the world is that Christians should give constantly, regularly, and proportionately, as God prospers them. Give as an act of worship, as a blessed privilege; give, not to receive the approbation of man, but the reward God gives. Give increasingly, as God prospers us with increasing wealth; with thanks to our Heavenly Father that He enables us to give, and for the happiness we thereby receive as well as that we confer on others.

There is no argument for the genuineness of Christianity that men so universally respect as Christian giving. They care little for large or impulsive giving, as they know that enthusiasm or over-persuasion may have had the controlling influence; but they cannot withstand the argument of a charity which is ceaseless in its flow, and is constantly on the watch for right objects for its bestowal.

The all-important thought on this subject is that of *proportionate charity*. Paul says to the Corinthians: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." The plain inferences are, first, regularity, "On the first day of the week"; and second, a certain proportionate definite share, "As God hath prospered him."

Notice, first, that this is not an exhortation, but a *command*, an *order*. He does not say, "Get ready, and when I come I will preach a sermon on charity; and while under the influence of the preaching, and while your hearts are warm with love and sympathy for the poor brethren at Jerusalem, we will take up a large collection"; but he says, "Have everything in readiness, that there be no gathering when I come."

Also notice that this order is not addressed to a few, or to the rich, but to "every one of you." Notice, again, that the epistle is directed not to the Christians at Corinth alone, but also to "all in every place that call upon the name of Jesus Christ our Lord."

It is hoped that many who read this article, and who have not done so, will at once adopt a system of proportionate giving, dedicating at least one tenth of their annual income to God.

Do you ask how shall I manage to systematize, and how shall I estimate my income, and what deductions shall I make? Are you working on a salary of \$500? You will owe \$50 a year. If you receive \$1,000 a year, you will owe \$100. Shall I make any deduction from this on account of family or personal expenses? No; except providential expenses incident to sickness, etc., which may be deducted from the whole income, not from the Lord's portion alone.

How can I keep the account? Use a page of your ledger, or a small blank book, putting down every item given, even to the pennies, and balancing up the account at least once a year.

What items shall I put down—my pew-rent? Yes; for while that is, in the highest sense, a debt for good done your own soul, yet by aiding in sustaining the preached Word, and keeping the house of God open, you have a personal interest in the salvation of every soul brought to Christ through the preaching and influence of your pastor.

Shall I put down any aid I give to the poor? Yes; "the poor are God's heritage," and "he that giveth to the poor lendeth to the Lord." What I give to spread the Gospel in any way? Most certainly. Suppose I watch by the bedside of the sick who are not able to hire nursing? A lady asks: "Suppose I spend an afternoon sewing for the poor?" these two questions represent a class. The answer must be general. It is, in brief, if your income is lessened thereby, it would be right to estimate your time at its money value.

A farmer asks: "Suppose I send my team and hired man, or go myself, and help gather the crops of a poor neighbor?" Estimate your time, and that of the man and team, at its cash value to you.

Suppose I hire some one to nurse a sick neighbor who cannot afford to hire nursing? Charge what you pay for the service to charity account. Suppose I give clothing that is of little or no further use to me, to those to whom it is as good as new? Put it down at the price you could sell it for cash; not at what it may be worth to them.

Are you in business, and do not know what your income will be until the end of the year? You can make a reasonably close estimate, and act upon it during the year; and if at the close God has prospered you more than you expected, carry the balance forward as a debt which you will pay as God gives you opportunity.

Some one may ask, Shall I deduct my rent?



For your place of business, yes; as you will all other business expenses in arriving at net profits. For the house I live in? No; as that comes under the head of personal or family expenses. Another, who owns his dwelling, asks how he shall estimate the same matter. God only asks for one tenth of the income; or, as the Bible has it, one tenth of the increase, not one tenth of the capital.

Another may ask, Suppose I feel that I am not accumulating, that I am not making money, that upon the whole I am losing? If you are losing, it is upon your capital already accumulated. It is presumed you have already given to God one tenth of that, and it is yours to keep or lose. You must have an income of some kind and amount, or you could not live. If you are living up to it, God's share is one tenth of your living. No Christian or honest man will knowingly live beyond his income, unless he has accumulated capital from which to draw to pay his honest debts.

Shall I deduct taxes? No. Interest on borrowed money? No; unless money so borrowed was to enable you to produce income, not to save capital, or principal or real estate, or something you have before accumulated.

Suppose my money is in real estate, which has increased in value during the year? Sell a portion of it, and give the proceeds, or if it cannot be sold at a fair price, give the land itself to the trustees of some worthy charity, putting down the amount of its worth in cash, not what you may ask for it.

Do you say you are in debt, and must save every dollar you can to pay that debt? Who prospers you that you may pay? Does God cease to be your partner when you get in debt? How can you ask God's blessing on your business when you deny Him His share?

God is never indefinite or uncertain, neither in His laws nor His demands. He commands us to remember the Sabbath-day to keep it holy, the seventh day, not the sixth or tenth; neither is it left indefinite. So, in paying, God requires the tenth, not the seventh or the twentieth. It must not be understood that the writer claims that one tenth only should be given, or paid in all cases. That would be much like claiming that if we spent the Sabbath properly in God's service we are at liberty to follow our own inclinations the remainder of the week. God will bless the man who pays back to Him one tenth of his income, by increasing his ability and disposition to give much more, just as the man who honors God by keeping holy the Sabbath will be better able to honor Him during the week, and will be kept from many a temptation.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and Thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; Thou wilt make all his bed in his sickness." "Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed." "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself." "He that

hath pity upon the poor lendeth to the Lord; and that which he hath given He will pay him again." "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as noonday, and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be watered like a garden, and like springs of water, whose waters fail not." "Bring ye all the tithes into the storehouse, that there may be meat in My house; and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts." "Give, and it shall be given unto you—good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure ye mete withal, it shall be measured to you again." "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound towards you; that ye always having all sufficiency in all things may abound to every good work." "For God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye have ministered to the saints and do minister."

These promises are conditional, and we have no right to claim them except we comply with the conditions. If we meet them, we shall realize true prosperity both in spiritual and temporal interests. The conditions and promises all go together. We can always depend upon the promises; they have never failed, and they never will.

Nothing will so ennoble our secular life as proportionate Christian giving; nothing will more certainly conduce to temporal prosperity; nothing will enable us to do more good, or to be more useful; nothing will give greater happiness to others; nothing will make us more like our Master, and nothing will better qualify us to render up our account with joy in that day when we all must render an account of our stewardship.

Chicago, 1877.

### THE DIVINE IDEAL OF DUTY.

These are preëminently the days of great talk about duty. It lies on the surface of all our catechisms, and is at the foundation of every creed. The little child is taught to lisp a prayer that it may be helped to do what it ought to do. History leaves it as the epitaph of one of her heroes, not always clear-sighted about his own way, that all a country can expect of her bravest and best sons is to do their duty. What does the word imply?

It has many phases, so to speak, and commonly in each phase of development can be approached from either of two sides. A child has its duty to its parents; but there is also parental duty to children. A citizen owes a certain duty to the State; but the State is also under obligation, which is but another word for duty, to the citizen. It is

the same with master and servant, employed and employer, constituency and representative, and so on. In each and every instance we think duty presupposes a consciousness, more or less clearly defined, of a certain line of conduct to be adopted, a given course to be pursued for the attainment of a desired object, a certain relationship to be entered into for the achievement of certain results. The objects, relationships, results, may have no possible connection with each other, and may be regarded by no two individuals in precisely the same light, or as possessing the same value; but to each there must be an underlying sense of risk. It is optional for me to select that mode of action, but the consequences must follow as a matter of course, and are beyond my control. If I feel impelled to a certain line of conduct in any direction, I tacitly admit that there is a power outside myself which makes that, if I have a conscience at all, the right thing for me. More than that, a power which within certain limits will allow me to reap weal or woe, according to the amount of conscience which I bring to bear upon the right performance of that line of conduct. In other words, duty implies a command, suggests the possibility and wisdom of obedience, and shadows the consequences of failure in success. To some such duty lies plain on the very surface of things. To others it is only brought home by providences as peculiar as the speaking ass of Balaam, the obstinate prophet.

To all who profess and call themselves Christians, the question, What is duty? narrows itself into a very small circle. It matters not at what point of our own life we are brought into contact with that circle and touch its outer line. It revolves ever on one fixed idea, "the word of our God." The clouds which so constantly obscure the path of duty lie for the most part very close to our own vision. It is not so generally the way that needs to be made plain, as the eyes that need purging to see what is close at hand. The word is so high as to have its soft whisper crushed by more tumultuous though far-off sounds, and there are many instances of spiritual far-sightedness which fail to see a narrow path with a strait gate for entrance.

### CHILDREN'S DEPARTMENT.

#### MAY'S KITTENS.

Have you ever seen the little May blossom, I wonder. Just as likely as not some of you children *know* her, and never for one moment suspected that I was ever going to write a story about her. But just look out! little gray eyes, brown eyes, and blue eyes who read my stories; perhaps,—who knows?—one of these days I'll be writing a story about you. Then wouldn't you be surprised?

"But how would you know anything about us?" perhaps you'll ask.

Ah, children dear, that's my secret. Just in the same way that I found out about May blossom and her kittens.

In her snug velvet coat and warm leggings, little May, in frosty weather, skips along by the side of Nurse Ann and baby brother's carriage through the busy city streets. Her sparkling black eyes and round cheeks—that Jack Frost loves to pinch until they glow like twin red roses—are tied in carefully between the frills of her lace cap and the prim pink



ows under her chin. The ten little nimble fingers that do so much mischief, and can wind themselves around a body's neck with such a loving hug and pressure, are tucked away from the cold in the smallest of all white muffs; and the little feet, in their warm leather houses, skim as lightly over the snow almost as the little brown birds that hover around the windows for crumbs on bitter cold mornings. But in the summer, up among the mountains, where the pure strong air keeps children well and hearty, little May is quite a different looking person, in her brown linen dresses, warranted only to tear under the strongest possible provocations; her broad, shady hat, that serves as an extinguisher, and quite eclipses this little girl if it happens to fall too far over her nose, or is a capital sail when coming down a hill with the wind at her back. May's hat is pushed over her shoulders; she is brown of face and brown of hands: the ten nimble fingers are skillful in mud pies and sand-house making; the busy brain full of plans and plays and funny wise thoughts; the little feet untiring in their trottings, with meadows and brooks waiting to be explored, flowers and curious stones ready for the finding, with more cows, chickens, ducks, and turkeys to count and look at than ever busybody could find time to attend to in a long summer's day. Can you wonder that this little girl is very happy, or that when the two kittens came, her little cup of happiness seemed full to running over?

Spotty came first. A long, lank, starved-looking vagrant, he stole about from the shelter of the hedge to the currant-bushes, and back again, snatching at stray bones and scraps that had escaped Gyp's—the dog's—watchful eye. Utterly refusing to come into the kitchen, in spite of the fat cook's coaxing and tempting offers of meat and milk, he lived in the garden, a bundle of rusty black and white fur, with the thinnest and longest tail that ever curled itself around a cat's paws when the cat was sleeping.

Of course it was not a great while before the little May blossom spied this forlorn kitty, and her pitiful, tender little heart opened quite wide enough to take in the hungry kitten tramp, rusty fur and all, and to love it as she had never loved any dumb animal before.

It was her gentle coaxing that first brought the kitten into the kitchen. Very wild and frightened the poor thing looked, hesitating a long time over the putting down of each paw, and gazing with great startled eyes at

the strange and dreadful things in this new world. No one else, I'm sure, but May could have persuaded him to taste the saucerful of milk, or when that was gone, and the saucer licked until it shone, to curl up on a bit of old carpet and take a nap in the comfortable warmth of the kitchen, which must have been so pleasant after the damp ground under the currant-bushes.

After that, the tramp kitten seemed to lose his fears of respectable society, and settled down into a very proper and domestic person. His fur grew clean and smooth with much licking. Good living rounded his sharp bones and gave him a placid expression of countenance, and no dog ever loved his master better than that spotted kitten loved little May. Up and down stairs, round and round

wait for the time to come when grandma would pay Aunt Julia another visit; and she talked so much to Spotty about the new kitten that was coming, that it really seemed as if he must understand her, he looked so wise and important.

At last the day for the visit came; and then, when the day was getting very tired and just going to bed, the kitten came, in a little round, white basket, and it had mewed every step of the way, grandma said.

Such a speck of a kitten! It had learned to lap milk, to be sure, but it looked as forlorn and motherless as it was possible for such a round dot of fur to look. It wanted to be cuddled and kept warm, to put its head against somebody's soft fur, and be taken care of. And this the wise Spotty seemed to

understand; for, when May had petted the new kitten a little, and then introduced it to its new brother by saying, "Now, Spotty, you must be good and look after this little baby kitten," the good, big kitten took the new little kitten right under his wing, as it were, licked it smooth with his rough tongue, and then purred it asleep, where it lay, encircled by Spot's soft paws, safe, happy, and warm—so glad to be cared for again that it quite forgot to wake up until long after May's bedtime. And all this time the patient Spot had dozed and waited, keeping very quiet for fear of disturbing the new kitten, though he was longing more than any one guessed to join in the after-supper frolic that May was having with Ann and the baby. But that was only the beginning of Spot's self-denials. Perhaps, away down in his wise cat's heart, he thought he could show how grateful he was to little May for having taken him in



"SPOT" AND HIS SISTER.

the garden, down to the brook and back again, he followed those short legs, slept at the foot of her crib at night, and wakened the little girl with his purrings and loud mews in the morning.

It was in those days when "Spotty," as May named him, had come to be her greatest friend and closest companion, that the little girl's great-grandmother said to her one day:

"May, don't you think that Spotty would be glad to have another kitten in the house for company? And how would you like it? Because, if you think it would be a good plan, the very next time I go to Aunt Julia's I'll ask her for one of theirs. The old cat has a new family of little kittens, so many of them that I'm sure she hardly knows how to take care of them all."

May was delighted with the idea of a brother or sister for Spotty, and could hardly

when he was forlorn and hungry, by being kind to the little stranger; for after that, the softest part of his cushion, the first and nicest laps of milk, the juiciest bits of meat always fell to the share of the little kitten. Often would Spot sit by without offering to dip so much as the tip of a whisker in the milk until Brownie had quite finished, and many were the comfortable naps that the tired Spot was roused from by the frolicsome kitten jumping after his tail, or even his ears. But Spotty loved his new sister, and many were the nice frolics they had together in the twilight, up and down stairs, and through one room after another, until May's grandmother used to say she was really afraid they would tear the house down.

In those days May used to take a great many long walks—May and Ann and the famous red express-wagon that I'm sure has



carried more pretty stones, bright leaves, and flowers than any other wagon of its size ever did or ever will. Down to the brook they used to go, over the hill to the far-away rocks, to the meadow where the ducks lived who never saw any water, except as much as a half barrel could hold. Every day one of these long walks must be taken, and on them all, after the little girl, came the two kittens, either in the red wagon, trying very hard to stand up straight, and giving their whole mind, with very grave faces, to keeping their balance, or trotting and frisking like two merry little dogs along behind the wagon all the way. Spot only refreshing himself now and then by a run up a tree, and the little kitten trying hard to scramble after him. And then, when the shadows were growing long and the tired chickens coming home to roost, down the broad road towards home would toil the other little chicken, her red cart full of flowers, curious sticks, and mosses; and close behind, with grave faces and dainty paws put down so carefully in the dusty road, the two kittens, tired enough by this time, and quite as ready as May herself for bread and milk and bed.

Such a thing as going back to city walks and ways without Spotty—and, if Spotty of course the kitten too—had never entered May's wise little head; nor did any one else think of such a thing after the grown-up people found out one day how really wise and careful Spotty was. And this was how they found it out.

It was one pleasant afternoon, when every one had gone out riding, and Ann was busy putting baby brother asleep, that May made up her mind she must go to the brook right straight off, without waiting for the baby to have his nap, or any one to find time to go with her. So off she started, the broad hat carefully and firmly perched on her head, berries in front, and a stick a good deal larger than the little girl is, to beat off the half-ripe nuts with, dragging along beside her, Spotty and the kitten for guard of honor, of course, and no one at all looking out of the window as they went by. So no one interrupted the rapid trot towards the brook, for May felt very sure of being called back if any one happened to see her, and that thought helped to quicken the little feet in their scamper over the ground, until it was only by galloping now and then that the kittens kept up with her.

In her hurry she took the wrong turn, and after wandering on what seemed to the little girl a very long time, she stopped to look about her. It was very strange, May thought. She was very sure it never took half so long, when she came with Ann, to reach the brook. Even the stone walls looked strange and unfamiliar. The crickets, too, were chirping in voices that did not sound at all natural, while the clump of elm trees that waved over the wall at the foot of the hill, in front of her, were not at all like the hickory trees that grew by the side of the brook. Even Spotty was smelling doubtfully at a mullen leaf that grew by the road-side, and, as for the little kitten, she looked very much bewildered indeed.

May sat down on a stone to think about it. No one was in sight; not even a house or a barn could she see; only the corn, stacked in the fields, the yellow pumpkins gleaming among the stubble, while off against the hill-sides the trees waved, red and golden, in the September sunshine.

What could a little girl do but get quite

bewildered, and start down the hill, feeling very sure that if the road did not lead to the brook, it certainly must lead home. Those were the two most important places in the world, little May was sure, and all roads must lead to them.

But Spotty was of quite a different opinion, it seemed. Matters had gone quite far enough in this direction; so he sat himself down in the road, as May started down the hill, and mewed so plainly and piteously, "Oh, please don't go *that* way," that the little girl stopped to listen.

"Spotty, Spotty," the little girl called, "come, we'll go home. I don't know how to get to the brook to-day. We'll go another time."

"Mew!" said Spotty.

"Dear me," said May to herself, in a wise, grown up way, "what *can* be the matter with that kitten?"

"Mew," said Spotty again, and getting up, he ran a few steps up the road and stood waiting for May. "Mew. Come," he said, as plainly as a cat could possibly speak. "Come with me; I'll show you the way home. Mew! Mew!"

And, fortunately, May was a wise little girl. "Perhaps Spot knows the way better than I do," she said to herself. So she turned around and trudged after Spotty, who, seeing that his advice was being followed, walked on, keeping just in front of the little girl, and stopping every now and then to turn around with a "Mew," that seemed to say, "Come! we'll soon be home."

The little kitten, meanwhile, without any such responsibility on her mind, galloped along on the turf by the side of the road, jumping over the tall bunches of grass or hiding behind stones, and pouncing out upon sober Spotty, who shook her gently but firmly off, and marched gravely on.

A weary walk it seemed to the tired little feet that toiled along behind him. Longer and longer grew the shadows, and heavier and lower drooped the lids over the black eyes before the dusty road turned into the familiar green; and there was Ann, running up from the brook, pale and breathless, her hat gone, and her white apron flapping wildly in the wind. She caught the little girl in her arms, and kissed her, and cried over her, till May could hardly find breath enough to say: "Spotty brought me home."

"He's a blessed cat, that's what he is!" answered Ann. "You might have been lost, dear; and I thought you was!" Then Ann hurried home, kissing the little girl all the way; while Spotty, purring loudly, conscious that he had distinguished himself and deserved her praise, ran along by her side, stopping every now and then to rub himself against her dress.

So it is no wonder that, when May insisted upon taking her two kittens to the city, no one objected; and grandma herself kept their basket on the seat beside her all the way; and so they reached the new home safely. But Spot did not take kindly to city life; perhaps the many sounds disturbed him, being a country cat, or he missed the currant-bushes and his own bed of catnip, where he was so fond of rolling. At any rate, something was wrong, and one day he disappeared, and no amount of searching, or waiting and watching has ever brought him back again.

May says she thinks he's gone back to the country, and that when she and the little kitten go back to their mountain home next

summer, they will find Spot sitting on the stone step in front of the door, waiting for them; that he will come to meet her, arching his back to rub against her, and purring a loud welcome to the playfellows he has missed and watched for so long.

### THE CHURCHMAN COT.

Contributions to "The Churchman Cot" at St. Luke's Hospital, Chicago, for the week ending Monday, November 4th, 1878:

Mamie Vail, Purdy's Station, N. Y.,	\$1.00
Little Hobart, Saybrook, Conn.,	1.00
Little Charles, in memory of dear papa, Catskill, N. Y.,	1.00
Bessie Pauline Eells, in memory of Auntie Pauline, Dixon, Ills.,	1.00
Miss Andrews's Sunday-school class 25c.; Miss Stephens's Sunday-school class, 25c., St. Luke's church, Dixon, Ills.,	50
Jennie and Eddie Browne, third offering, Wanpaca, Wis.,	1.00
Miss Lay's class, Grace church Sunday-school, \$25; mission infant class, Grace church, \$17.40, Chicago, Ills.,	42.40
R. H. L., Jr., Raleigh, N. C.,	1.00
Mr. S. L., Chicago, Ills.,	1.50
Grandmamma, Alma, and Bessie, in memoriam, Theodora, Bethpage, Mo.,	1.20
Mary Louise, Oswego, N. Y.,	1.50
J. S. A., Dayton, Ohio,	50
Johnny Coleman, Canada,	1.00
M. B. D., "in memoriam," Utica, N. Y.,	1.00
Walton Hall Doggett, "in memory of a dear aunt gone to rest," All Saints' day, Utica, N. Y.,	50
Five children of the Church, Oconomowoc, Wis.,	2.00
Infant class, Star Prairie, Minn.,	1.00
Charlie and Eddie Prior, Northfield, Minn.,	50
Honie and Eddie Adams, a slowly accumulated dollar, Waltham, Mass.,	1.00
Bessie, New Canaan, Conn.,	25
Woolsey and Shelley,	1.00
Receipts for the week,	61.85
Total receipts,	\$2,814.92

### YELLOW FEVER SUFFERERS.

The editor of THE CHURCHMAN has the pleasure of acknowledging the following contributions for the sufferers by yellow fever, in addition to those already acknowledged. He has forwarded these to the proper persons for distribution:

NEW ORLEANS.	
For the Orphanage.	
Trinity Church, Yarmouth, Nova Scotia,	\$40.00
Zion Church S. S. Dobbs Ferry, N. Y.,	25.00
L. Page Taylor, Norfolk, Va.,	5.00
St. Peter's Church, Sherbrooke, P. Q., through the Rev. Isaac Brock,	92.00
Proceeds of an entertainment given by two little girls and four little boys, Hagerstown, Md.,	13.46
Mrs. J. E. Sawyer, Charleston, S. C.,	20.00
Mission of Bervie, etc., Ontario,	9.50
MEMPHIS.	
"From a friend," Lyons, N. Y., for the Sisters of St. Mary,	1.00
GENERAL DISTRIBUTION.	
Trinity Church, Fairfield, N. Y.,	13.00
Christ Church, Amherst, Nova Scotia,	37.00
From "A little boy and his mother," Hillsboro, N. C.,	80
From a member of St. John's Church, New Milford, Conn.,	50

For week ending November 5th, 1878, \$257.26  
Grand total \$9,375.54

### ACKNOWLEDGMENT.

To the Editor of THE CHURCHMAN:  
Please do me the favor to publish my acknowledgment of the following additional contributions, received since the 15th inst., from our kind brethren, for the relief of the sufferers by the yellow fever:

Oct. 17th, from THE CHURCHMAN, New York, \$400; 21st, from A. C. B., Marlboro, North Carolina, \$250; from the Rev. W. D. Christian, Houma, La., \$50; 22d, from Mr. Benjamin G. Godfrey, Treasurer of the Diocese of Pennsylvania, through Mr. McW. Wright, \$250; 24th, from the same, through the same, \$250; 28th, from the Rev. A. A. Watson, D.D., Wilmington, N. C., \$75.  
JNO. FRIS. GIRAULT,  
President of the Standing Committee,  
Diocese of Louisiana.

New Orleans, Oct. 28th, 1878.

### ACKNOWLEDGMENTS.

CHILDREN'S HOME OF THE PROT. EPIS. CHURCH,  
NEW ORLEANS, October 28th, 1878.  
To the Editor of THE CHURCHMAN:  
In consequence of the sickness of Sister Roberts, I am requested by her to acknowledge the receipt of the



following contributions, since the 15th inst., for the benefit of the Children's Home:

October 17th, from THE CHURCHMAN, New York, \$400; M. B. H., Richmond, Va., through Messrs. Woodhouse and Parham, 2. October 18th, the Rev. H. B. Lee, Markham, Va., 27; "A woman of the working classes," Charlottesville, Va., 5; E. T. D., Baltimore, Maryland, 5; the Rev. H. A. Goodwyn, Boynton, Va., 23.87; St. Luke's Sunday-school, Jamestown, N. Y., the Rev. Mr. Burford, rector, 20.45; the Rev. H. H. Waters, St. Paul's church, New Orleans, 34; Capt. Brown, Steamer Gov. Allen, through Mr. W. I. Hodgson, 14.15; "A widow's mite," through Mr. W. I. Hodgson, 2; Maria R. E., New York, 5. October 19th, J. P. Pryor, Northfield, Minn., 1; "A loving sister," Richmond, Va., 2. October 21, the children of the Rev. J. E. C. Smedes, Raleigh, N. C., 12; Southern Churchman, Alexandria, Va., 23.31. October 25th, The Church Charity Foundation, Brooklyn, N. Y., 5; New Orleans Relief Committee, New Orleans, 37.50; contents of Nickel Box at the Home, 1.

Sister Roberta was taken sick last night, but we think not with the prevailing fever. Her illness is probably caused by fatigue and exposure.

SISTER SARAH, for Sister Roberta.

#### ACKNOWLEDGMENTS.

Neither tongue nor pen can adequately express my thankfulness in behalf of the sick and the afflicted within my diocese to those dear friends and brethren who have thus remembered us in the day of our trouble. May they receive a tenfold blessing in spiritual things.

W. M. GREEN.

Sewanee, Tenn., October 28th, 1878.

The Rev. Wm. G. Lewis, \$52; the Rev. Dr. Dennison, 2; Widow's Mite, 1; the Rev. W. P. Tucker, 32.50; Salisbury, Mass., 1; St. Stephen's church, New York, 34.07; Pott, Young & Co., 50; the Rev. S. Maxwell, 100; the Rev. Edward Wooten, 7; St. Stephen's church, 20; Benjamin G. Godfrey, 200; Grace church, Lyons, Iowa, 20; St. James's church, Boston, 64.05; Admiral Trenchard, 20; St. John's church, Youngstown, 100; Bishop Morris (St. Helen's Hall), 25; M. H. Mallory & Co., 750; Pott, Young & Co., 50; Benj. G. Godfrey, Treas., 750; church of Redeemer, Sayre, Pa., 39.57; Trinity church, Athens, Pa., 5.02; Sunday-school, Harrison, N. J., 20; M. H. Mallory & Co., 49.25; the Rev. W. W. Holly, 54; church of Intercession, Stephen's Point, 11; Christ church, Pittsford, N. Y., 47; St. John's church, Salem, N. J., 60; Frank Thompson, Treas., 44.5; St. James's church, Lenoir, N. C., 40; St. Mary's church, Nebraska City, 15; St. Peter's church, Butler, Pa., 27.47; Benj. G. Godfrey, Treas., 500; St. Mark's church, Fulton S. C., 5; Benj. G. Godfrey, Treas., 250; St. Peter's church, Albany, 200; M. H. Mallory & Co., 109.80; Benj. G. Godfrey, Treas., 250; Sewanee, Tenn., 173. Total, \$4,161.98.

#### ACKNOWLEDGMENTS.

The undersigned thankfully acknowledges the receipt of the following sums for the chapel since his last acknowledgement, viz., from the Rev. W. S. Southgate (memorial of 23d anniversary of class of 1855, G. T. S.), \$5; through the Hon. W. McClean; from Miss C. Barton, 16.75; Miss L. Barton, 1.75; by Miss C. B., from Mr. E. W. Coit, 5; from Dr. R. M., 1.50.

HENRY L. PHILLIPS, Missionary.

October 30th, 1878.

We now want \$350 to enable us to claim a pledge and liquidate all indebtedness. Are there not 350 Churchmen who read this who have received some special mercies for thanksgiving, who have been saved from fire or flood or the pestilence, who will send us a dollar on Thanksgiving-day?

#### ACKNOWLEDGMENTS.

The undersigned desires to acknowledge, with thanks, the receipt of the following sums, being the Twelfth Sunday after Trinity offerings towards "The Church Mission to Deaf-Mutes": Grace church, Cleveland, O., \$9.05; St. Paul's church, Cleveland, O., 38.13; St. Paul's church, Erie, Pa., 15.60; St. Barnabas's church, Dennison, O., 2.50; Mission at Muncie, Ind., 5; St. Paul's church, Flint, Mich., 12.11; St. Andrew's church, Ann Arbor, Mich., 12.75; Church of the Holy Communion, St. Louis, 38; Trinity church, Pittsburgh, 120; St. Andrew's church, Pittsburgh, 25; Christ church, Dayton, O., 13.43.

A. W. MANN,

Missionary to Deaf Mutes.

Cleveland, O., October 23d, 1878.

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